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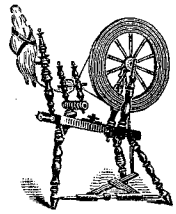

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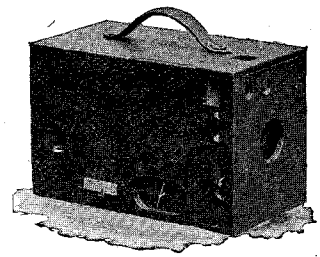

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The Outlook

Published Every Saturday

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THE acts of the Cretan insurgents and the bold step taken by Greece in their support have almost brought Turkey and Greece to the sword's point. War may be averted by the Powers; but the situation is both serious and complicated. The contest in Crete is of long standing; originally between Christian and Mussulman, it has grown into one between Cretan and Turk. The Christian Cretans outnumber the Mohammedan Cretans very largely, and, though the latter are fierce, the Christians could easily gain and hold control if the Sultan would keep his hands off. On the other hand, the Sultan could easily pour troops enough into the island to subdue it if the Powers would allow, but this has not been permitted by the Powers—partly because of Greece's hostility, partly because of the likelihood of a general break-up of the Turkish rule and the consequent possibility of Crete's falling to the share of one of themselves. Under pressure of the Powers the Sultan last summer agreed to give Crete a Christian Governor, to institute other reforms, and to preserve peace without sending more Turkish troops. He appointed as Governor a Christian indeed, but a Roman Catholic instead of an Orthodox Greek. The other reforms have lagged or have been forgotten in the usual Turkish fashion. The new Cretan gendarmerie, to be composed of foreigners, has not appeared, while the old police force has been abolished. Naturally, outbreaks have again occurred, Christians and Mohammedans showing equal readiness to fight at slight provocation. It cannot be said that in Crete, as in Armenia, the Christians have been slaughtered without resistance; they are in the large majority, and have been distinctly aggressive. The recent outbreak at Canea was an insurgent movement, and the Turkish troops seem to have been defeated and driven back. Immediately the insurgent leaders formally declared their intention to bring about Crete's annexation to Greece, to which country Crete is closely related by history, race sympathy, and religious affiliation.

❀

Greece seized the opportunity with startling audacity. Prince George of Greece has reached the coast of Crete with a torpedo flotilla, and, it is reported, has already landed from transports arms and ammunition for the insurgents. Of course this is itself an act of war, and it has been followed by the forcible detention at Candia of a Turkish transport by the Greek cruiser Miaulis, which fired two shots over the bows of the transport. The Porte has informed the Powers that Turkish forces will march upon Thessaly unless the Powers at once restrain Greece. Neither Turkey nor Greece has a strong navy; Turkey's army is much the stronger. To reach Thessaly the Turks must pass through Macedonia, and it would require but little to throw Macedonia into open revolt against Turkey; a general Balkan war might follow. Indeed, Macedonia is one of the danger-spots most feared whenever a general European war is discussed. The world is waiting to see what the Powers will do. Most of all it is waiting for Russia to speak. Other Powers have already remonstrated with Greece; Russia is still silent. It is possible that she secretly sanctions Greece's attack; it is more likely that she is waiting for the exact moment when she can best show again that Russia is the preponderating force in European affairs. A general

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blockade of Crete by the Powers (proposed and rejected by Germany and England last summer) is again being discussed. It would leave the Cretans to fight out their battle to the end, but so long as the Sultan maintains his suzerainty the Cretan question will exist. Greece has laconically replied to the Powers that she "accepts full responsibility for her acts."

❀

The deliberations of the Ways and Means Committee of the House of Representatives upon the tariff bill to be presented at the special session of Congress make it apparent that the Republican party is determined to do its utmost to frame schedules satisfactory to the farming districts. Not only will it repudiate the artificial distinction made in the Wilson Law between "raw materials" and "finished products," and restore the tariff on wool to an almost prohibitive figure, but it will also raise the duties on all farm products to figures corresponding with those on manufactured goods. Inasmuch as all the great agricultural staples—wheat, corn, oats, cotton, and meat products—are cheaper in this country than they are abroad, it is difficult to see how this procedure will affect the prices received by our farmers. Indeed, the farmers themselves are more and more generally recognizing the fact that they cannot be helped in this way. The following resolutions unanimously adopted by the State Grange of Pennsylvania at its recent annual meeting are significant of the present sentiment among agriculturists even in the citadel of protectionism:

"We have a right to demand that the same proportion of advantage shall be given to the agricultural industry that is accorded by law to any other in this broad land.

"This it is utterly impossible to effect by any tariff, no matter how high, upon the staple crops; whereas a bounty on exports could not fail to raise the price of such products in the home market to the extent of that export bounty.

"Just as long as our manufacturers are protected on their productions by a tariff on imports, every consideration of justice, equity, and expediency demands as offset an equal protection to agriculture by a bounty on exports."

Rather than be taxed to pay the farmers an artificially high price for their products, the manufacturing centers would prefer to forego the taxes now levied upon farmers to raise the prices of manufactured products. The demands for equal protection to all industries and no protection to any industry mean about the same thing.

❀

The Immigration Bill, after having been a second time referred to a conference committee, has again passed the House. In its present form the bill admits the illiterate wives of literate husbands, and terms every person literate who can write in any language, whether that of his "native" country or not. The Russian Jews, therefore, cannot be excluded because of inability to write Russian. The bill in its present form passed the House by a vote of 217 to 36. Three-fourths of the adverse vote came from the South, where the presence of vast areas of unoccupied land sustains a desire to stimulate immigration.——The House Committee on Pacific Roads last week listened to the suggestion of President Stuyvesant Fish, of the Illinois Central, that the Government should foreclose its mortgages on the Union and Central Pacific roads, and make these public highways, over which all connecting roads should have equal rights. This, it will be recalled, is the plan of railway reform suggested by Mr. Hudson's work, "The Railway and the Republic." It would insure low rates of transportation to the territories served by the roads, and if a moderate toll per ton mile and per passage mile were charged by the Government, the income might be sufficient to pay a fair interest on the selling value of the roads. President Fish's suggestion is certainly worthy of the careful consideration of the House Committee.——In the Senate, Mr. Hill's motion that the Arbitration Treaty be discussed in open session was defeated by a vote of 49 to 9. The Torrey Bankruptcy Bill was discussed at some length, but was criticised severely by several Senators who are unquestionably in favor of a bankruptcy law. With so general an agreement in favor of most of its principles, it seems a pity that a bill cannot be passed embodying these, and the law be amended in the future by adding the severe provisions now objected to if they prove to be necessary. In its present shape the Bankruptcy Bill is not likely to pass at this session.

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The most interesting echo of the recent Presidential election that has come to our ears is in a letter which we have received from Mr. John M. Stowell, President of "the Filer and Stowell Company, Engineers, Machinists, and Founders," of Milwaukee, Wisconsin—a firm of large interests and high standing. Mr. Stowell expresses astonishment that The Outlook should have said anything in its comments on current events "discrediting the idea that in our recent National election any general system of coercion was practiced." He mentions a number of occurrences which he believes indicate that the intimidation of free-silver voters by coercion was widespread. The most striking feature of his communication is a copy of a circular-letter, dated September 21, 1896, the salient paragraphs of which we give as follows:

To Our Employees:

For the first time in our history of forty years in this city, a political appeal has been addressed to you by our firm, or by any member thereof. I see by the "Sunday Sentinel" of yesterday that our esteemed manager, Mr. T. J. Neacy, has gone into public print with his circular-letter addressed to you, advising you as to how you should vote [for McKinley]. He did not take me into his confidence, even to the extent of advising me of his intention of addressing you on this matter at all.

In former years, whenever there has been an exciting political contest, and the politicians in the opposing parties have sought our influence, the most we have done has been, in one or two cases, to distribute the ballots of each party among you, with never a word as to which you should vote. Until now, we have considered you to have sufficient intelligence to guide you in the exercise of this highest prerogative of the American citizen. It seems to me that Mr. Neacy must have become badly "rattled" to have so lost confidence in you as to now deem it necessary for him to pose as a sort of guideboard to you at the forks in the political road. . . . Mr. Neacy thinks that if Mr. Bryan should be elected the price of silver would go down to fifty cents on the dollar, or less. Then he is not in the employ of the silver barons, after all, for it is not for their interest to lower the price of silver, but to raise it. Mr. Neacy's party *pro tem.* says, in case of his triumph, the whole world will dump its silver on us in a perfect deluge. Will they give it to us, or will they sell it to us at fifty cents on the dollar? In either case, let it come. "I repeat it, sir, let it come." If they take our commodities for it, it must make lively times for us, and trade would be stimulated amazingly. I should not wonder if, in the shuffle, prices would go up and leave no room for either stagnation or panic. A majority of the American people in the commercial world are not fools.

Now, gentlemen, look into this matter for yourselves. Vote as your good sense dictates, without fear or favor. You will not lose your places, nor will your wages be cut down, on account of any vote you may cast.

Respectfully yours,
JOHN M. STOWELL, President.

This unusual utterance from the head of a large corporation criticising the political attitude of another important officer of the company, and urging the workmen to vote as they please, is, in fact, evidence less of coercion than of the opposite. The fact that as late as January 11 Mr. Neacy's name appears on the letter-head of the company as General Manager indicates that he has not been asked to resign on account of his activity in opposition to the political views of his chief.

❀

Various other letters which we have received indicate that the question whether coercion was employed in influencing votes in the late Presidential campaign seems to be still discussed with warmth and interest in various parts of the country. Just after the election The Outlook expressed the opinion that "coercion" on the part of the employers against employees was practically *nil*. We did not believe, nor do we now, that any appreciable number of firms or corporations definitely dictated to their wage-earners how they should vote. But we have no doubt, as we have heretofore said, that influences which amounted to what may be perhaps called "moral coercion" were widely effective. Wage-earners are as likely to be guided by self-interest as capitalists. And when a great corporation believes that its legitimate interests will be better served by the election of one rather than the other candidate, the employees are apt to share the opinion of the officers. It is clear from the letters we have received that there were at least some instances of definite threat and dictation; and as all the complaints that have been made to us are from supporters of Mr. Bryan, we infer that Republicans in the free-silver States have no criticism to make on this score. What would have been their feeling if Mr. McKinley had been defeated may reasonably be imagined from the bitter accusations of social and physical coercion which have for years been made by Republicans against Democrats in the Southern States. The whole

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question, as it bears on the late election, is now one for the historian and not for the journalist, and we must therefore consider the discussion closed as far as the columns of The Outlook are concerned.

❀

The Messrs. Havemeyer and Treasurer Searles, of the Sugar Trust, have been the principal witnesses thus far examined before the New York Legislative Committee investigating Trusts. Mr. Theodore Havemeyer admitted that the Sugar Trust had paid 7 per cent. on its preferred stock and 12 per cent. on its common stock, and had increased its surplus about a million dollars a year. When asked whether these were not monopoly profits, he replied that he would not go into any business that did not pay 15 or 16 per cent. When Mr. Searles, the treasurer of the Trust, took the stand, he admitted that the Trust was capitalized at $74,000,000, while the companies consolidated into the Trust had been capitalized at only $7,000,000. The individual companies, however, he said, had been "undercapitalized." When asked if their actual value in 1891 was not approximately $12,000,000, he declared that it was much greater, but did not estimate how much. It is clear, however, that 12 per cent. dividends on the Trust's inflated capitalization mean a higher rate upon its actual capital. In conclusion, Mr. Searles urged that the Sugar Trust had given lower prices and higher wages, but did not explain how this was possible when practically the same refining plants continued to be used. Later testimony showed that the fall in price had been due entirely to the fall in the raw material, and that the charge for refining sugar had increased since the organization of the Trust.

❀

While the Sugar Trust was being investigated, the Steel-Rail Pool collapsed, and the public had a chance to study the effects of trade combination as exhibited by conditions in one industry before and after the combination. Before it was formed in 1886, the price of steel rails in Pennsylvania had fallen to $26 a ton. During the next seven years the price fluctuated between $27.50 and $39 a ton. After the panic of 1893 the price fell to $22, and remained at that figure for two years. A year ago the Pool raised the price to $27. Last week the Pool collapsed, and the price fell to $17, or $5 less than the ruling price for steel rails in Great Britain. That the organization of the Pool raised prices and that its disorganization lowered them stands out in the boldest relief. The injurious effect of the combination upon general industry, and even upon its own employees, has been hardly less marked. When prices were raised during the present depression from $22 a ton to $27, orders fell off, and thousands of employees received work so rarely as to be practically unemployed. In South Chicago, where the mills of the Illinois Steel Company are located, extreme destitution has prevailed. When the Pool collapsed last week, three thousand employees returned to work. Orders said to aggregate $9,000,000 have been received by various members of the Pool at prices ranging from $21 a ton to $17, and full employment is assured to steel-workers in Illinois and Pennsylvania for months to come. It is true that wages have been cut about 15 per cent., but the experiences of wage-earners during the depression from 1873 to 1879 indicate that industry cannot fully revive until wages have been reduced as much as prices. The president of one of the railroad companies which have given large orders for rails at the reduced rates believes that a general revival of industry will follow the collapse of the Steel-Rail Pool. This is doubtless optimistic, yet there is no doubt that artificially high prices in any industry do check production, not only in that industry, but in other industries dependent upon it.

❀

After the disruption of the Steel Pool, the most important event in the business world last week was the warlike preparation of Greece, which greatly disturbed the European market and was reflected in our own stock and bond transactions. The effect abroad was somewhat lessened at the close of the week by the announcement that Russia had decided to transform her artillery armament and to adopt the new quick-firing French cannon. The entire innovation is estimated to cost

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about $40,000,000, and the inference on the various European Bourses was that, until the transformation is completed, Russia would hardly take part in any great war. An event at home which is likely to have a far-reaching influence is the settlement of the traffic dispute among our Western soft-coal railways. The conflict had already carried one of the participant corporations—the Wheeling and Lake Erie—into receivers' hands. It may also be noted that not only has the great production and export of Southern pig iron curtailed the market for the product on which the Ohio coal roads rely, but that the difficulties of adjusting rates among these roads have greatly hampered the producers of coal, iron, and steel. The sales of print-cloths last week were on an unprecedented scale, and have already changed the whole character of the dry-goods market. Other markets, save steel and iron, have had less stimulus. Wheat, corn, and cotton have declined in price and in volume of exports. The earnings of some of the "granger" railways are gratifying as compared with the like period a year ago, but there is hardly any general improvement in railway earnings.

❀

One of the most successful examples of "municipal socialism" appears to exist where it was least expected—in New York City. Mayor Strong, in his message of last week dealing with the Department of Public Works, makes the following report from the Bureau of the Water Register:

> "For the first time in the history of the city, the revenue collected last year from water-rents was more than enough to reimburse the city for the entire outlay of the Department of Public Works, which is taken from taxation. To express it in another way, our water-rents paid for road pavements, street lighting, care of and repairs to the entire water system, care of and repairs to public buildings, salaries, wages, and all other administrative expenses."

These astonishing financial results were achieved in spite of water-rents lower than those of neighboring towns supplied by private companies. Indeed, it had seemed to us probable that part of the expenses of the water department was borne by general taxation. Instead, however, of the taxpayers being burdened to make water cheap in the homes and business establishments, the latter are paying not only for the water they use, but also for that used by the public in the streets, the parks, and the public buildings, and, finally, for all the expenses of street lighting and paving, and the care of and repairs to all public buildings. The profit to the taxpayers from the public ownership of the water-works is almost without parallel. The Mayor may well speak of the management of the Department of Public Works as "clean, honest, and intelligent."

❀

The report of the State Factory Inspection Department of New York has just been made public. The report contains some interesting figures. In all, 27,425 inspections were made. These inspections were of manufactories, bake-shops, mines, and mining plants. There were employed in these establishments over 500,000 persons, 159,226 of whom were women, including 53,997 under twenty-one years of age; 12,100 children between the ages of fourteen and sixteen were employed. In the entire State during 1896 84 children under fourteen years of age were found employed; 211 children under fourteen years of age were found employed in factories in 1895. In 1896, of the 12,000 children between the ages of fourteen and sixteen, only 185 were illiterate; the report of 1895 reports 310 as illiterate. The benefits to child-labor conferred by amendments to Section 2 of the Laws Relating to Child-Labor are proved very conclusively by the Factory Inspector's report. The amended section gives the control of children of legal age to local boards of health. The local board of health issues certificates as to age and condition of health, and the Factory Inspector is authorized to enforce the law which prohibits child-labor under fourteen years, or the employment of illiterate children in mill, shop, or factory. The Factory Inspector believes that the continued enforcement of the amended law, which has been in operation only a few months, will work most beneficially for the children in whose interests it is enforced. One unexpected outcome of the enforcement of the law is that children of foreign birth are compelled now to learn our language before

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they can be employed. The Factory Inspector recommends that the hours of labor for women under twenty-one years of age and youths under eighteen be reduced to 58 hours per week instead of 60.

❀

Again the Factory Inspector points out the almost insurmountable obstacles to the enforcement of the law in workshops in tenement-houses, and frankly admits that "the Department has no power which will enable it to force the contractor, jobber, or sweater to give greater prices to the workers than that for which they offer to do the work." The prices paid to the garment-makers are appalling. The worker gets from 50 to 75 cents a dozen for making "knee-pants," and coats are made from 32 cents to $1.50 each. In regard to New York City, the report states that there are 400 wholesale clothing manufacturers in the city who utilize sweat-shop labor, and 150 wholesale cloak-houses that also use sweat-shop labor. In this system the manufacturer gives out the work to a contractor, who in turn gives out the work to a sub-contractor or to families who do the work in their own homes. According to the Factory Inspector's report, the condition of the clothing trade in New York City is worse than ever before; he states that there are men who are in a condition of slavery—men offering to do two and three hours' extra work for nothing if given a chance to work. The same conditions, the report states, exist in Buffalo, Rochester, Syracuse, Boston, Chicago, San Francisco, Hartford, Newark, St. Louis, St. Paul, and in every other very large center of population where the manufacture of clothing is carried on to any extent.

❀

The evils of the tenement-house sweating system have been pointed out again and again. The clothing made in the tenement-houses is made under conditions that are often vile. This work is done at the points where rents are lowest and the population most congested. The rooms are occupied day and night. The hours of labor are so long that no attempt is made at cleanliness. That the sweat-shop is a means of spreading contagious diseases has been proved beyond question. The Inspector believes that Congress can to a large degree solve the problem by immigration laws and a tax system which would force the workers out of the tenements and into shop buildings. The bake-shops of the State, under the bake-shop law passed in 1895, all had one thorough and complete inspection in 1896. The report of the Inspector states that, bad as the conditions in the sweat-shops are, the conditions prevailing in the bake-shops are much worse. Inspections and the enforcement of the law have resulted in improving the conditions, but they are still bad. The mining industries of the State have suffered so from stagnation of business that the Inspector confines his report to the statement that "the condition of the people living in mining localities is in many instances most pitiable."

❀

New York, like other large cities, has this winter a great army of unemployed, and the usual number of chronic paupers and semi-paupers. The problem is made more complex in New York by the ill-advised efforts of those who claim that they are meeting the present emergency by providing free food and lodgings. The Salvation Army announced in the fall, as part of its winter work in New York, the opening of free lodging-houses for the homeless. The Conference of Charities of New York gave the projector of this enterprise the history of the free lodging-houses in the city, and protested against their re-establishment. In spite of the authoritative protest, the free lodging-houses were opened, and their opening was advertised months in advance! The New York "Journal" has opened, in the heart of the East Side, a so-called relief station for the distribution of food. Here, for hours at a time, men, women, and children stand with pails and pitchers, pushed about by policemen and treated rudely—treated as human beings never should be treated. It is impossible to watch these people without a feeling of degradation. The most pernicious effects are those produced on the children. A half-dozen members of the same family have been known to get supplies day after day from this station. There is no attempt at discrimination; no attempt to

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change the conditions of those who must be recognized as daily visitors.

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The Outlook protests against the tendency, in these days, of the individual to throw his responsibility as a neighbor on an organization or an institution. In such times as the present the burden of responsibility on Christians is great. He meets it who, if he cannot by personal effort establish the relations that should exist as between man and man, at least gives to him who asks, the service of organizations that will not merely feed him for the moment and provide for him for a night, but will endeavor to preserve his self-respect by affording him the opportunity to pay in part, at least, for what he receives. There are times when the giver must give the gift at once, without question or parley; but the wholesale distribution of charity, in any form, degrades the whole community, and the results fasten burdens on it that must be carried for years. More intelligent relief is already promised the unemployed in New York City. The Commissioners of Charities have begun improvements on Blackwell's and Randall's Islands. The sum to be expended is over a million dollars. There are improvements contemplated at Bellevue Hospital, and a new hospital in Harlem. It is hoped that the widening of Elm Street will be undertaken at once. This last improvement will give employment to a class of laborers now nearly idle.

❀

The question of public baths is certainly pressing to the front in American cities. In Boston Mayor Quincy, in his annual address, puts public baths first among his recommendations. He announces that the public bath-house, the plans for which we commented upon a few weeks ago, will be completed within six months; and he formally recommends a loan of $200,000 towards erecting similar baths during the present year in Charleston, East Boston, the North End, South Boston, and Roxbury. When the needs of different sections for shower-baths have been met, he believes that "one or more large swimming-baths, such as the town of Brookline has recently opened, should later be added." He also commends the decision of the School Committee to try the experiment of baths in one of the schoolhouses. In Boston the public baths are to be free. They are, indeed, simply an extension of the public policy to furnish to all classes the opportunities for culture, cleanliness, and healthful recreation. Among our large cities Boston has been the leader along these lines, and Mayor Quincy has made himself the leader of the movement in Boston. Here, in brief, is what he has to say about the park system:

> "I know of no direction in which the expenditure of a few hundred thousand dollars will do more for this community, through the healthful development of its children and young people, than by the judicious provision of properly located and equipped playgrounds. . . . If one-twentieth of the sum which Boston has spent upon her magnificent park system could be devoted to the acquisition in proper localities throughout the city of numerous areas to serve as playgrounds, the investment would, in my opinion, bring in a still larger percentage of return, in the shape of physical development and social well-being. . . . A fair beginning in this direction has already been made during the past year."

In a great city adequate playgrounds for the children cannot be furnished by individuals, however rich. Collective action, such as Mayor Quincy proposes, furnishes the one way of meeting the common need.

❀

The long-advocated change in the jury system by which a unanimous verdict shall no longer be required in civil cases has been authorized in Nebraska. By a constitutional amendment adopted at the recent election, five-sixths of the jury in civil cases may render a verdict for the plaintiff. The defendant is still slightly favored, since he may retain possession of the contested property if only three out of twelve jurymen think that it belongs to him; but the anomaly of one or even two stubborn jurymen "hanging" the jury is put an end to. The cases are relatively few in which a convinced majority cannot by argument increase their number to ten out of the twelve. In general, the requirement that ten shall agree is only a requirement that the jury shall thoroughly discuss the case. In criminal cases, of course, the requirement of unanimity remains, for in criminal cases the plaintiff—the State—is as much interested as the defendant—the accused—that the latter shall not lose his

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case if there is doubt as to his guilt. In the same State of Nebraska the lower house of the Legislature has just voted down the proposition to submit a woman suffrage amendment to the Constitution. The vote stood 56 to 36. The support of this amendment came chiefly from the Populists. The Republicans were almost unanimously opposed to it.

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Liberty or Death

The latest manifestation of the spirit which would silence free inquiry in the Church and the pulpit is in San Francisco. The Rev. William Rader, of the Third Congregational Church of that city, has been delivering a series of sermons on the Bible, in which he has given to his congregation the results of modern criticism. In the course of this series he delivered a sermon on the Book of Jonah on the last Sunday in January—by a curious coincidence, on the same day on which Dr. Abbott was preaching on the same subject in Plymouth Church, Brooklyn. "The dignity of Biblical criticism," said Mr. Rader, "has almost been surrendered in the contention for the literalism of this adventure. The Gospel concealed in the book, as the gold is embedded in the quartz, has been correspondingly neglected. Men have thought about the whale rather than the truth expressed in the adventures of a reluctant missionary." In bringing out the truth of the book, Mr. Rader told the story of Jonah much as The Outlook told it editorially week before last (p. 390), and drew from it the same lesson which Dr. Abbott drew (both following, doubtless, the same scholarly authorities)—the truth of the Eternal Goodness. "The Gospel of the Book of Jonah," he said, "is that of Jesus Christ, leading out of the narrowness of Israel into the universality of the atonement and the merciful righteousness of God." To guard against possible misinterpretation, Mr. Rader was careful to add his belief in the inspiration of the Scriptures and to explain the spiritual purpose of his course of sermons. This eloquent paragraph, we think, deserves to be quoted in full, as an inspiration to other preachers:

"Do not think for a moment that I do not believe in the inspiration of the Word of God. If I could, I would write it once for all in letters of fire. What I am saying is without mental reservation, without pretension, and with the most careful and prayerful study. I am trying, my friends, to be absolutely honest with the Bible as literature, and with you as Bible readers. A man has no right to speak about the Bible unless he speaks out of his honest, manly convictions. I am not dealing in pious platitudes, but in convictions. Since these studies began I have heard new voices out of this mighty library of sixty-six books. Its devotional passages, the history which thrills, the heights which charm, the men magnificent in their spiritual power, have uttered new truth. Above all does the everlasting Christ appeal more and more to me as I enter into the mysteries of his revelations."

Mr. Rader's Gospel purpose and reverent spirit have not had the effect of preventing an attack upon him. He is a leader on the Pacific coast in the Christian Endeavor movement. There is to be a Christian Endeavor Convention in July in San Francisco, and Mr. Rader is Chairman of the committee for the supply of the pulpits in that city on the two Sundays during which the Convention will be in session. The "Occident," the well-known Presbyterian weekly of San Francisco, demands his resignation of that position, on the ground that "to place the pulpits of the city under the control of Mr. Rader for a single service would be an insult to the kingship of Christ, and a mockery to the guiding power of the Holy Spirit." Mr. Rader, with courageous wisdom, has made no reply to this attack; but others have done so. The "Pacific," the local organ of the Congregationalists, resists this demand for Mr. Rader's withdrawal because his interpretation of one of the books of the Bible does not agree with that of the editor of the "Occident;" and Professor Lovejoy, Professor of Hebrew in the Pacific Theological Seminary, in a paper read before a Congregational Association, while not directly discussing either Mr. Rader or his views, defends the doctrine that the authority of Scripture rests on God revealed in the human soul, and insists that the Higher Criticism has helped to strengthen its true spiritual authority.

But the most valuable contribution to the discussion which the demand of the "Occident" has excited is furnished by Mr. S. W. Condon, the President of the Alameda County Christian Endeavor Union, under whose auspices, we judge, the Convention in July is to be held. We quote at some length from this significant

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letter. It indicates that young men in all our churches are beginning to be ready to gather about and sustain any man who is doing earnest religious work and is attacked because he dares to think for himself:

"If the editor of the 'Occident,' who has put so much spleen into his criticism of Dr. Rader, hopes to stay the tendency among intelligent young men and women to think for themselves, it will not be accomplished by vindictive criticism or unchristian and unbrotherly treatment of a man generally admired and loved by Endeavorers for his moral courage and high Christian character. . . . Any one in touch with the young people of any denomination may, if he will, find that its young people do not get out of their church when they differ theologically with their pastor. We venture the assertion that if any strictly orthodox Protestant pastor in the city of San Francisco or Oakland knew the real convictions of his flock upon matters of belief, he would be surprised and startled. The younger element in the churches is fired with a more practical zeal than that which centers about the preservation of the story of Jonah and the whale or Noah's disembarkation on Ararat.

"Humanity is calling for a practical Christianity manifesting its presence in deeds of mercy. It is interested in the spiritual culture of men and women along the lines of human need. . . .

"Dr. Rader is honored by Endeavorers. He will be deservedly honored at the 1897 Convention. He is a courageous, practical, devoted friend of all that the Endeavor movement means to the Church and to human society. We venture the assertion that no vituperation directed at him by those who have a right to differ with his individual beliefs can in any way lessen the esteem in which he is held by the Christian Endeavorers and others who honor moral courage and Christian character, and who believe that a man's character and usefulness in the presence of suffering and need do not depend upon his estimate of the capacity of a whale or the Mosaic authorship of the Pentateuch.

"The Endeavorers are not going to be induced to follow the 'Occident' in its unchristian attack upon Dr. Rader. We shall be proud of his co-operation at the 1897 Convention. We are not going to bend ourselves to the religious persecution that has been so long a blot upon denominationalism. We recognize in Dr. Rader a man of true Christian spirit, whose faith and loyalty to Jesus Christ as the Divine Redeemer and whose passion for true service to his fellow-man no man has questioned. The so-called heretic is to-day doing less to subvert faith and repel intelligent young men and women than those few who rebel at free inquiry and seek to stifle investigation. These are turning young men and women away from the Church and the Bible by thousands."

We believe that this last sentence is profoundly true; that it is not the men who are promoting, but the men who are seeking to stifle, free inquiry who are turning thoughtful young men and women from the churches and creating sometimes open infidelity and sometimes the spiritual indifference which is even worse. The issue raised by such an attack as that of the "Occident" upon Mr. Rader raises a question immeasurably more important than any concerning the authorship of the Book of Jonah or its proper interpretation. It is the question whether a Christian teacher is to be permitted to study the Bible and to give the results of his studies to his congregation. We hope and trust that Mr. Rader will not resign, and that the issue raised by the "Occident" will be met by the Christian Endeavor Society in the spirit of its President. That Society can at the present juncture do nothing for evangelical religion more effective than to prove that there is liberty of thought and teaching in the Church of Christ, and that the young men and women of all the churches are determined to defend that liberty wherever and by whomsoever it is assailed, because they see clearly that the only alternative to spiritual liberty is spiritual death.

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A Theological Luminary

The New York "Sun" appears bent upon earning the title of "Defender of the Faith," which the Pope gave to Henry VIII.—and earning it from the same source and by similar arguments. For it attacks every religious faith except the Papal, and leaves such of its readers as accept its conclusions no alternative between rationalism and superstition. For instance:

"If it [the Bible] is not believed in as coming from God by supernatural revelation, but is treated as simply human in its origin, it will be criticised on its merits alone, as the Jews, for instance, criticise it, and as it was criticised by the Romans."

Is it possible that this "Defender of the Faith" does not know that for real, genuine, thoroughgoing, unadulterated belief in verbal inspiration, inspiration extending to letters, vowel-points, and accents, we should go to the Jewish Rabbis of the hyper-orthodox school? And what an alternative this theological luminary presents to the pupils who attend this new seminary of Biblical learning! To criticise is to "pass judgment upon with respect to merit or demerit." "My dear pupils," says

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this delightfully innocent professor of theology, "you must either accept the Bible as a supernatural revelation coming from God, or you must pass judgment upon its merits. You cannot do both. If you dare to examine into its merits, you must abandon all hope of being able to accept it as a supernatural revelation coming from God. You must accept it blindly, or you cannot accept it at all, for you can never accept it if you examine it on its merits." Is this defense or attack? It is as if the "Sun" were to say, You must either accept "Hamlet" as a work of genius, or you must study it critically; or, You must either believe that the world is the product of a wise and beneficent Creator, or you must study it scientifically. Well might the Bible cry out to be saved from such a friend as this!

Take another instance:

"If the Biblical story of Jonah and the whale is to be regarded as purely a parable, an allegory, whose actual occurrence was impossible and therefore unbelievable, Christianity must descend from its exaltation as a religion of Divine authority, and drop to the level of a system of religious philosophy or speculation, of human authorship."

Well! well! "Nothing new under the sun," said the wise man; perhaps not! But there is something new *in* the "Sun"—namely, an entirely new theory of the foundations of Christianity. We are familiar with the theological school which founds Christianity on the doctrine of universal depravity—the awful necessity which demands a divine redemption; with that which founds it on the Incarnation—the supreme life and character of Christ, his own and all-sufficient attestation; with that which founds it on the Law of Sacrifice—the universal law of love, leading up to its true culmination in the Cross; with that which founds it on the resurrection of Jesus Christ—a historical demonstration of his divinity and of man's immortality. But to found it on the story of Jonah and the great fish is a novelty in theology. The New York "Sun" is entitled to the credit of having discovered or created an entirely new scheme of apologetics. What a beautiful spectacle this "Defender of the Faith" would present, entering the lists against, say, Robert Ingersoll or Professor Huxley, and, in order to maintain the truth that Christ came into the world to save sinners, falling back, as on the last and fundamental line of defense, upon the vital fact that once upon a time, no one knows when, on the testimony of a writer no one knows who, a great fish swallowed a prophet and vomited him out upon the land again! To this issue at last are led those Defenders of the Faith who refuse to use in the cause of religion that reason with which God has endowed his children.

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Arbitration

The indications at this writing are that the Arbitration Treaty will be delayed by endless talk and emasculating amendments, so that it cannot be acted upon at the present session. The last amendment, if newspaper reports are true, is, as it seems to us, absolutely destructive of the Treaty. It provides that every question which arises under the Treaty shall be first submitted to and passed upon by the President and Senate. The practical effect of this amendment is to make the Treaty amount to this—We agree that we will submit to arbitration every question arising between Great Britain and the United States which we agree to submit to arbitration as the cases arise. It would be a great deal better to defeat the Treaty altogether than to adopt it with any such amendment as this, for the country is aroused and will not be content without a treaty, but it is not yet so much aroused but that an emasculated and even an inane treaty might content it.

The first feeling of the ardent advocate of the substitution of Law for War will be one of discouragement at the Senate's haggling over details as though the Treaty were a bargain between hucksters, and at the consequent delay. But though a humiliation, this is not altogether a cause for regret, for it is not enough for the Senate to confirm this Treaty; we want something much more important than this: we want the education of a public sentiment and the education of a public opinion which, interpreted by the Treaty and made effective in it, will prevent the danger, if not the possibility, of war. And the delays in the Senate give both occasion and opportunity for the

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necessary public agitation and education. For this we must depend on various agencies. The press throughout the country is doing good service. As an illustration, take the following sentences from the "Engineering and Mining Journal:"

"According to these enlightened (Jingo) authorities, arbitration is all right when it is strictly stipulated that it is 'heads I win, tails you lose.' This might be expected of a benighted barbarian of South Africa, but is wholly unworthy and insulting to a civilized people, which we Americans claim to be. The United States should set a better example to the civilized world. What is an arbitration treaty good for unless it covers all subjects of dispute?"

This is a pertinent criticism of exactly the kind of treaty a considerable party in the Senate apparently wish to give us. It would be worse than none.

The labor leaders are also beginning to take the matter up. War and industry are sworn enemies. A great military establishment and popular sovereignty have never lived long together in the same country. Mr. Samuel Gompers, in the "American Federationist," the organ of the American Federation of Labor, puts this tersely and effectively: "Labor recognizes that peace is as essential to successful industry as is air to lung-breathing animals; that the spirit of greed for gain and power often seeks to divert the attention of the people from redress of domestic grievances to foreign wars in the Jingo hope of foreign conquests. With this the workers have neither patience nor interest; it is against their humane sentiment, at variance with their interests, and at the thought of it their hearts revolt." He concludes by advocating the ratification of the Treaty in principle, while disavowing the intention of undertaking to determine whether or not it is capable of improvement by amendment.

But it is to the churches and the clergy that the country has a special right to look for both wisdom and impulse in this emergency. It is not necessary to be oracular on questions of international law, or assume wisdom on details involved in proposed amendments. The real obstacle to the Treaty is either a provincial nationalism—that is, self-conceit—or hostility to Great Britain, such as is involved in the ancient saying, Thou shalt love thy neighbor but hate thine enemy—a commercial rival being in this case regarded as an enemy—or a mere unintelligent brutalism and inherent love of war. Against these no voice can be so potent as that of the pulpit, and no duty can be clearer than to use that power on behalf of international brotherhood, a generous, not mean or petty, emulation, the spirit of peace, and the substitution of reason for war and brute force.

Clergymen who desire material for use in their ministry on behalf of the principles of peace will do well to address Dr. Benjamin F. Trueblood, Boston, Mass., or Dr. L. T. Chamberlain, United Charities Building, New York City. Let us make vigorous war against war, until the whole country shall demand a permanent International Tribunal as a guarantee of permanent peace.

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Dr. Fox's Letter

We call the attention of our readers to Dr. John Fox's letter on another page. It appears to us to confirm our previously expressed opinion that his opinion of what is orthodoxy, even according to Presbyterian standards, does not accord with that entertained in the Presbyterian Church. We do not understand that accepting the Westminster Confession of Faith "as containing the system of doctrine taught in the Holy Scriptures" is an acceptance of everything contained in the Westminster Confession of Faith. Even Dr. Fox would probably concede that there are things essential and things non-essential. In our judgment, it is not the Calvinism, it is the Christianity, which constitutes what is essential in that Confession of Faith; and that, in our judgment, was historically determined when the union of the Old School and the New School was brought about. To go back of the agreement then formed, and insist that no man conforms to the Westminster Confession who does not conform to the Old School interpretation of that Confession, appears to us to be a palpable violation of the tacit if not of the explicit agreement made in the reunion of 1869. In our judgment, the Old School interpretation of the Confession is correct and the New School interpretation of Scripture is correct; but which is correct it is

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not now material to inquire, since the very basis of the reunion was not an acceptance of either interpretation by the joint body, but an agreement to allow liberty for both within the United Church. The Outlook did dissent and does dissent in some very important respects from the theology of Dr. Hall's volume, "Does God Send Trouble?" but it would never occur to us to think that to be a reason for not working cordially with him in the same Church of Christ. As little, probably, did it occur to Dr. Hall, the American editor of the "Expositor," that his approval of Dr. Watson, expressed editorially in his notice in that magazine of "The Cure of Souls," was at all inconsistent with the publication in the same number of a severe criticism of Dr. Watson's "Mind of the Master," written by the Bishop of Derry and Raphoe.

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The Life of the Spirit

Not Rejection, but Redemption

Self-denial lies at the base of all noble living and of every form of noble activity; and no one attains to supreme moral excellence, or to a high degree of skill in any art or profession, without thoroughly subjecting impulse, inclination, and passion to the higher and finer ends towards which he moves. To excel in any craft or skill involves a clear and definite setting aside of many things which are at moments almost irresistible in their appeal to our desires and impulses; and it is quite as much by what he discards as by what he accepts that the worker evidences his mastery of his materials and his tools. Behind every great career there lies a denial of self of which the world knows nothing, unless it have the wit to discern in the finished product not only the visible traces of skill, but also those invisible achievements of the will over self-indulgence of all kinds which give the heart courage, the spirit poise, and the mind clearness of vision. Behind noble productiveness in the arts there is a heroism of toil and consecration of which no trace remains save that perfection of line or form which is the last fruit of victorious striving. In like manner, the life of the spirit, if it be fruitful, luminous, and progressive, begins and continues in clear sovereignty of spiritual purpose over all confusing or diverting aims and impulses.

But self-denial is the beginning, never the end, of the true life of man. There are times, it is true, when to deny is more positive than to affirm, and to protest is the most courageous and effective way of announcing a new truth. The first followers of Christ, living in a society saturated with the spirit of paganism, confronted on every side by pagan forms, services, ceremonies, found their first duty in denial and protest. They could not live in amity with a social order which was at once corrupt and idolatrous. In whatever path they trod they found themselves face to face with customs to which they could not conform; every ceremonial in domestic, civic, or social life presented a sharp and definite issue between loyalty and disloyalty to the Master they served; and to deny and protest were the foremost duties laid upon them—duties which often meant the prison, the cross, or the awful show of the amphitheater. In like manner, when society was full of rottenness and confusion, in the centuries when Christianity and paganism were locked in long and inevitable struggle, thousands of faithful believers found, or thought they found, safety and peace in separation from their fellows, and in lonely places practiced a self-denial which became, to the imagination, a kind of exaltation.

But society has passed through transformations which have gone to the very center of its structure; it is now nominally Christian; its formal observances, customs, habits, and standards are all Christian. He who follows Christ to-day does not confront pagan images and rites at every turn; wherever he turns he is face to face with the symbols of his own faith. Self-denial is still the necessity of his soul, but it is no longer the supreme evidence of the reality of his faith. It is the beginning, not the end, of his spiritual growth. It is a beautiful thing to keep one's self unspotted from the world; to resist its temptations, escape its snares, repel its attacks, and overcome its obstacles; but this, after all, is only the initial step of a deep spiritual life. No man shines like a light before his fellows

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unless he does something greater than resist and escape the evil that is in the world; the great commander is on the defensive only by force of circumstances; his true line is the aggressive. It is his ultimately to lead, attack, and conquer, not to repel. There are moments when his first duty is to hold his own; but the great movements and moments in his career are those which liberate his own powers and give play to his own construct ve and creative genius It is a noble thing to be clean in a society which is full of that which soils and discolors; but it is a nobler thing to carry a contagious purity into vile places and to throw a white light into the encircling darkness. The noblest spiritual growth is not evidenced by that which it rejects, but by that which it redeems; a man of low spiritual vitality may be content to hold his own, but a man of high spiritual vitality is driven by the very force of that vitality to mix with the widest movement of his time and take his stand where the great forces which move men converge.

Christ came not, like the master of a lifeboat, to pluck here and there a drowning man from the wide and desolate seas; he came to bring life, and to make it more abundant. He came not to witness to purity and righteousness by rejection and denial; that was the office of John the Baptist, and of all other men of the ascetic type. Christ came to witness to the glory of God and the nobility of his works by redeeming that which man had corrupted, and restoring that which man had defiled. He came to take back from evil uses that which men, in their spiritual ignorance and weakness, had given over to evil so long that they confounded their own use with the very nature of the thing. Christ came, not to protest and deny, but to affirm and reveal. And the true evidence of the noblest following of his example is the demonstration that the world is the Lord's, and the clear revelation of the possibility of redeeming it by making noble use of it. The highest service of such a career as that which Phillips Brooks lived among men is the deepened sense which it gives men of the richness and beauty of life. Here was a man than whom none was more unspotted; a man as clean and white as ever anchorite or ascetic kept himself; and yet a man who kept himself in closest touch with all the great movements; who loved travel, books, art, history, nature; who valued humor, wit, eloquence, culture; a man, indeed, to whom every phase of activity and every kind of expression were precious, because God was in all good things, and all good things revealed him. Here, clearly, the test was not completeness of rejection, but inclusiveness of acceptance; not the ringing note of protest, but the full-voiced declaration of the glory of God in the beauty and uses of the world. In an earlier day and in a pagan society that voice, so full of passionate devotion to the things of the spirit, would have sounded the note of denial; in this day it came freighted with a richer music.

For society is no longer in its spiritual childhood; it has come to a certain degree of maturity. Its larger intelligence and its increased strength ought to be evidenced by bolder and fuller use of the things which God has fashioned; by a nobler thought of the world which God has made and redeemed. That he has made the world we are ready to believe; that he has redeemed it still seems incredible. We find it hard to believe that all society and every form of activity are by and by to declare his glory and reveal his purpose. But if this be not true, Christ suffered in vain. It was not for a fragment of life, a broken bit of time, a little section of the race, that he bore the agony of Gethsemane and Calvary. Out of that crucible of suffering there issued a power vast enough and deep enough to redeem all time, all men, all life. Slowly out of that inscrutable experience, and as the result of Christ's whole teaching, there dawns the vision of a world which is the Lord's in the fullness thereof; a world in which every activity, art, science, knowledge, culture, reveal the presence of the Lord and show forth his glory.

The old struggle against temptation within and without goes on as it went on when Jacob sinned and was sorrowful, and Peter denied and repented in the bitterness of that awful morning when his Lord was led to the crucifixion. That struggle lies in the experience of every man, and will be renewed in the unfolding of the life of the spirit to the

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very end of time. In the world there is contention, confusion, wrong-doing, and the tragedy of unrighteousness working out its ancient fruits of misery, remorse, and death. And yet, in spite of all these things—rather, through all these things—there slowly dawns in the religious consciousness the meaning of the great declaration that the world is the Lord's, and the fullness thereof. As the Christ was veiled in the garments of the human child, and the glory of the Highest hidden in a manger, so the thought of God is written in every normal work of man's spirit; in every form of activity through which he pours himself upon the world; in every art whose tools turn to the uses of beauty in his hands; in all knowledge, training, skill, and enlightenment. Through all these things God speaks, for these are the voices of man's spirit; voices often confusing and discordant, oftener pathetic and appealing; but always voices of that spirit which has borne so many burdens, carried so many crosses, worn so many crowns of thorns, drunk so many cups of suffering. The tragedy, the aspiration, and the divine sonship of man are in his works as truly as himself; God made him what he is, and his works are therefore the disclosure of God's purpose. Not until we read all true human activities and achievements in the light of this thought do we understand how the world is the Lord's, nor why Christ came not to deny and reject but to redeem and glorify.

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The Spectator

The Spectator has recently had evidence of the enlightening influence of travel. For years he has had occasion to walk, to drive, and to wheel over a certain piece of country road, a piece of road as bad as a combination of mud and sand and sods and loose stones can make a road. Last summer he found this piece of road not only good, but excellent and improving all the time, until in the autumn it was as good a dirt road as any one could want. The other day the Spectator chanced to meet the overseer of the "deestrick"—the same overseer, by the way, who has had charge for twenty-five years past. "I wish to congratulate you, Mr. Overseer," said the Spectator, "on the good road you have made. It is fine, fine!" The rugged face of the overseer was wreathed in smiles, and his cheeks glowed with pleasure. Then, as he spoke, his look became serious. "Well, I tell you how it was, Mr. Spectator. Last fall I took a drive down to Blank"—naming a large town sixty miles away and three counties off—"and I seen some roads that made me ashamed of the old mud-holes up here, and I says to myself, 'If ever I work the roads of my deestrick again, I will have good roads too.' So I asked 'em how they did it, and, by George! they tell me that they didn't do nothin' but keep the stones outen the road, keep the sods off, and open up the ditches so as the roads wouldn't wash. And that's all I done this spring; but I kept on a-doin' it, and though we had the worst washes this summer I ever see, the roads in my deestrick have been better than they ever was afore. Next year," he continued, "I mean to tell the Town Committee that I will take a mile more of road, and don't want no more money than I been gettin'."

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Now, on this little excursion from home, this honest old farmer had learned the real secret of road-making, and he had had the sense to apply it when he resumed work in his "deestrick." Water is at once the most destructive and the most beneficial force that the road-maker and the road-repairer has to contend with and to count on. If it be harnessed, so to speak, it can be made to keep the roads clean and smooth and hard; if it be uncontrolled, it is sure to wash the roads into ruts, and make them all but impassable. Drainage is the most essential feature of a road, and in most instances this is simplicity itself. In the Spectator's experience he has rarely come across a country road-maker who did not believe that the sods taken out of the side ditches should be put into the road to be ground up into dust by the wagon-wheels, converted into mud by the rains, and finally washed back into the ditches again. This process of road-repairing does no good at any time, as the road so worked is usually—indeed, in nine cases out of ten—better when the repairer puts his hurtful hand upon it than at any other time. It is so easy to make a good dirt road and to keep it in order that it seems ever a wonder to the Spectator that in this country, where the people plume themselves upon their ingenuity and adaptability, they should keep on being stupid on this very important matter of road-repairing. The Spectator knows from actual experience that in the average country neighborhood the roads can be kept in most excellent order ten months in the year with the money that is now spent on them. If elementary instruction in drainage could be given to the overseers of the roads, then the powers of nature, now

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only destructive, could be made to do most of the necessary work of road-repairing. The spring rains can be made to do the work of road-scrapers, and the summer rains will, more frequently than not, suffice to keep the roads moderately free from dust.

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These road-scrapers, by the way, the Spectator is convinced, as at present used do more harm than good. They are a lazy man's easy way to do much harm in a very little while. They were invented to shape up a properly formed dirt road, a road tolerably, if not entirely, free from stones. As now used they scrape into the sod between the roadway proper and the ditch, and throw all of the material—sod, stone, and dirt—into the very middle of the road. Through this the horses must flounder and the wagons be painfully dragged till this material is washed back to the place whence it had been taken. Then the road is much improved. That is, the road is much improved when the work of the road-scraper has been undone and the road is again in the condition that it was before it received the unkind but well-meant attentions of the road overseer. When a dirt road has been placed in a proper condition, the road-scraper can be used to great advantage and with much economy. The experience of the old overseer who has been quoted in the first paragraph proves that, without more money than is usually spent on road-repairing, in one season a thoroughly bad road may be made excellent, and this without using a scraper at all. This having been done, the scraper can be used so that for eight dollars a day—the pay for four horses and two men—it can be made to do the work that would cost at least twenty-four dollars without it.

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A good dirt road should have a slight crown, so that the water will drain each way from the center to the side ditch; and there should be no intervening strip of sod between the roadway and the ditch. The second requirement is most important, and it is almost universally disregarded. The sod is tougher than dirt, and it also becomes higher. The grass being permitted to grow, its edge forms a ridge which interrupts the drainage, and then, when the rainfall is heavy, there is sure to be a gully above the ditch—a gully which in a little while will extend into the roadway and make it more or less impassable. The crown to a dirt road, or to any road for that matter, should be higher on a grade or hill than on a level stretch. The rainfall on a hillside runs off with greater velocity, and therefore does more damage; therefore it should be diverted from the surface of the road even more quickly at such places than where the grade is level. These few simple engineering principles, it seems to the Spectator, could be inculcated and the rural population relieved of a very heavy burden without any cost whatever in the first instance.

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In the movement for good roads, it seems to the Spectator that dirt roads have been too hardly abused. A bad dirt road is certainly very vexatious and annoying, but it is not worse than a bad stone road. Then, again, it must be borne in mind that, for a hundred years to come, out of every hundred miles of roads in a neighborhood fully eighty miles will continue to be dirt roads. And the Spectator is of opinion that eighty per cent. of the roads should continue to be made of dirt, and these are his reasons: A good dirt road is better than a good stone road for six months in the year, and just as good as a stone road for nine months in the year. To construct a good dirt road costs only about ten per cent. of what a stone road costs, and it costs no more to maintain it. A dirt road is pleasanter to ride, to drive, and to wheel over than a stone road, and for hauling, so long as the road is a subsidiary one and free from heavy traffic, it answers the purpose admirably well save when the frost is coming out of the ground in the early spring. The Spectator does not wish to be misunderstood in what he has just said. No more zealous advocate of the extension of Macadam and Telford pavements into the country districts has spoken on the subject than he; but he insists that because good stone roads are needed is no reason in the world why good dirt roads are not also needed. We can never pave all of the side roads and country lanes; to do so would be extravagant folly. But we can make them all good without spending a cent more than is spent now; we only need to exercise a little instructed intelligence. And that intelligence need not be, to begin with, of a higher order than is now possessed by the average American road overseer, a man who at present hurts as much as he can ninety-five miles where he benefits in the slightest degree five miles.

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The Spectator is persuaded that road-making and road-maintenance should be taught in the country schools. He does not think that this should include instruction in the construction of Macadam and Telford and other stone pavements. The building of such roads should be placed in the hands of competent engineers, men specially educated in a science in the practice of which none but

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they can hope to excel. At this moment, in this country, more than half the money that is being spent on stone roads is being thrown away by reason of the fact that county authorities are spending most of the money appropriated, and with no better professional advice than may be had from country surveyors who never saw a good stone road in their lives, and who never read a text-book on the subject. The Spectator knows a county where a half-million dollars was spent on stone roads last summer, and not one-fifth value given in return. In that county the people who will have to pay for these "improved roads" will be sick of the subject for a generation to come. At the country schools the pupils might be profitably taught that stone-road-making should be left to engineers, just as physical maladies are left to doctors and court cases to lawyers; but they ought surely to be instructed in the work that will fall to them when they take their places as men and citizens. Let them be told also of the roads in other lands and other localities, and let them be encouraged to go out when the opportunity offers to learn the lessons the observer learns when he gets beyond the little neighborhood of his nativity—the little neighborhood, perhaps, in which his life-work will be done. Travel is the great enlightener, and it broadens the mind as closet study never can.

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The Vacation Fund

The inner history of this Fund can never be written. Glimpses are caught, and these can be given, but not all the story of love and self-sacrifice on the one hand, nor of need, and the mastery of self to accept the world's gift to meet that need, on the other. The generous gift of two houses at Santa Clara in the Adirondacks, to meet the needs of the working-girls of New York and vicinity, has been announced. One of these houses has proved its value in the lives of fifty working-girls. The other must be furnished. It can be opened as an all-year-round house in May, 1897, if the money is then in hand to furnish it. Three of the four houses now at the command of the Fund—Cherry Vale, at Greenwich, Conn., Elmcote, at Craigville, Orange County, N. Y., and the summer house at Santa Clara—have been furnished almost entirely by the school-girls of the country. The new house is another opportunity for them to show their interest in the girl who needs what they have to give. Some of the rooms at Santa Clara have been furnished as memorials. We publish two letters received this week, one from a mother:

Dear Outlook: I have been somewhat interested in your enterprise for the help of the working-girls of New York City. In September I lost my only daughter, at twenty-three years of age. When I read that there were memorial rooms to be had for fifty dollars, I thought I would like to have one in her memory. As I am a widow and teacher (public school), my resources are not very great, but that would be within my means. Would the room bear the name? She was a working-girl, for she too was a teacher, and I am sure she would be glad to have me do anything to help your poor girls. I would like to have an answer to the question above, and to know what steps should be taken further.

The second recounts only one of many life-struggles that show the need of heroic girls for what Santa Clara can give:

Dear Outlook: May I take a few minutes of your valuable time to tell you about a case which came up for consideration at the last managers' meeting?

The case is that of a girl in whom some of us have been interested for the past four years. We assisted her to learn the hairdressing, shampooing, and manicure business.

She and her young brother have been the main support of their father and mother, the former of whom has been ill all this time with Bright's disease, and is now very sick.

About five weeks ago this girl, the breadwinner, fell ill from overwork, exposure, and lack of food. Her gratitude for past assistance prevented her from letting me know of her illness until about two weeks ago, when my husband made a thorough examination of her, and found her left lung in very bad condition and the right one somewhat affected. Her stomach was in such a state that it would not retain even milk and Vichy. Consequently she had become very much run down, and the physicians say that she must be sent away at once in order to save her life.

This case coming so near our own door proves to me the necessity of a winter home.

This poor girl has all the fall been teaching her younger sister the business. (It would seem, now, so that the latter might become the breadwinner in place of the one who has through no fault of her own been obliged to rest from her labors for at least a time.)

The young girl referred to in the above letter has been sent to the hotel at Liberty, to be under the care of the doctors and nurses at the Loomis Sanitarium, which is full. Besides the working-girls at the Sanitarium under the Working-Girls' Vacation Society, there are four others at a farm-house under special care; each girl—thanks to our readers—has been provided with necessities in the matter of clothing, both for in and out of doors.

VACATION FUND

Previously acknowledged	$1,404 78
E. B. B., New Kensington, Pa.	2 00
Plantsville Congregational Sunday-School	3 00
S. H. W., Brooklyn, N. Y.	2 00
E. L. W., Brooklyn, N. Y.	3 00
N. M.	5 00
A. B. C.	2 50
C. R. W.	2 00
L. C., Brooklyn, N. Y.	1 00
In Memory, L.	1 00
M. J. M., Columbus, O.	1 00
B. L., Newport, R. I.	2 00
H. B. R., New Haven, Conn	5 00
Mr. and Mrs. J. M. K., Boston, Mass.	10 00
H. M. M., Cambridge, Mass.	10 00
S. J. C., Bangor, Me	5 00
In Memoriam, S. C. C.	50 00
In Memoriam, T. B. C.	50 00
A Friend, Asheville, N. C.	1 00
Total	$1,560 28

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Washington's Birthday: Early Celebrations

By Frank W. Crane

THE celebration of Washington's Birthday, like the Fourth of July, is an event which, it is a pleasure to say, has lost none of its patriotic sentiment with the advance of years and the rapid and wonderful growth of our country. As long as the name America shall stand for the principles put forth in the Declaration of Independence, the twenty-second day of February ought always to be remembered, and the indications are that its future will be happy in this respect.

It is rather a singular fact that in Washington's voluminous correspondence there is hardly any mention of his birthday and the many honors paid to him on its occurrence. About the only notice is found in a letter written to Count de Rochambeau, in 1781. The occasion of Washington's reply is of particular interest in American history, as it marks the first notable celebration of his birthday, and that, too, by Frenchmen. The credit belongs wholly to Count de Rochambeau, and it was a graceful acknowledgment of the friendship between the two countries for the French officers to observe the birthday of the American army's commander with every evidence of patriotic ardor. The French Count had been in America barely six months, and was stationed with his force at Newport, R. I. He had, however, met Washington, and a warm friendship had sprung up between them. At that time the old calendar system was still generally adhered to, and Washington's Birthday, therefore, was February 11; but about 1790 the 22d of the month was universally observed. Count de Rochambeau's letter to General Washington, acquainting him of the celebration at Newport, must have been a genuine and cheerful surprise. It was dated from Newport, February 12, 1781, and among other things the Count says: "Yesterday (Sunday) was the anniversary of your Excellency's birthday. We have put off celebrating that holiday till to-day, by reason of the Lord's Day, and we will celebrate it with the sole regret that your Excellency be not a witness of the effusion and gladness of our hearts."

Washington received this letter in his winter quarters at New Windsor, N. Y., from which place he was closely watching the movements of the enemy, anxiously awaiting the time to strike a decisive blow, which opportunity came the following October at Yorktown. The reply of Washington, dated February 27, is interesting from this allusion to the celebration: "The flattering distinction paid to the anniversary of my birthday is an honor for which I dare not attempt to express my gratitude. I confide in your Excellency's sensibility to interpret my feelings for this and for the obliging manner in which you are pleased to announce it."

After the Revolution the people had more leisure to think of holiday celebrations, and the highest honors were paid alike to Washington's Birthday and the Fourth of July. In a certain measure the natal day of Washington took the place of the King's Birthday, which had always been observed with varying degrees of festivity. These royal holidays being relegated to abject insignificance with the retirement of the British from our shores, it was but natural that the birthday of America's great leader should occupy a position of national prominence. The citizens of New York, just as soon as they regained control of their town, did not lose any time in manifesting a proper regard both for the day and the man. The first popular celebration of the day in this city was in 1784, less than three months after the departure of the British. Although a large part of the city was in ashes, as the result of the great fire in 1776, these scenes of desolation were for the time forgotten in the happier events of the day. Church bells rang out their joyful peals, flags and bunting decorated the houses, while from the old fort on the Battery patriotic salutes were fired at frequent intervals. In the evening an entertainment was given on board an East Indian ship in the harbor "to a very brilliant and respectable company." A discharge of thirteen cannon was fired, and all the exer-

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cises of the day, we are informed, were characterized "with that hilarity and manly decorum ever attendant on the Sons of Freedom."

It is interesting to notice the important part played by the number thirteen in all of these early celebrations. The salutes were always thirteen in number, and thirteen toasts were invariably drunk at the banquets. Later, as new States were added, the number increased proportionately, but gradually this custom of having a toast for each State died out, possibly because the drinking capacities of the diners were unable to keep pace with the rapid increase of additions to the political body. The members of prominent clubs and societies could always look forward to at least two sumptuous dinners every year, on Washington's Birthday and the Fourth of July. Toward the closing years of the last century, when party feeling ran high, these dinners partook of a strong political stamp, and, while patriotism and the welfare of the Union were toasted in highly colored phrases, the men and opinions of the opposite party were denounced in violent and sometimes vituperative language. No better idea of the social customs and amusements of our eighteenth-century ancestors can be obtained than by a study of their holiday celebrations, and the many incidents of Washington's Birthday recorded in the papers of the time are full of amusing as well as of historical interest.

One of these celebrations of over a century ago that should appeal with peculiar interest to New Yorkers was that given by Tammany Hall in 1790. The Society of St. Tammany had organized the previous year, and its members nobly improved the opportunity of paying their respects to the man who, as first President of the United States, was then living in New York City. The loyal Tammanyites, moreover, adopted a resolution that Washington's Birthday should always be remembered by the Society. The account of this interesting event as published in the New York "Gazette" a few days after the affair is as follows:

At a meeting of the Society of St. Tammany, at their wigwam in this city, on Monday evening last, after finishing the ordinary business of the evening, it was unanimously resolved: That the 22d day of February be from this day and ever after commemorated by this Society as the birthday of the Illustrious George Washington, President of the United States of America. The Society then proceeded to the commemoration of the auspicious day which gave birth to the distinguished chief, and the following toasts were drank in porter, the product of the United States, accompanied with universal acclamations of applause:

1. May the auspicious birthday of our great Grand Sachem, George Washington, ever be commemorated by all the real sons of St. Tammany.
2. The birthday of those chiefs who lighted the great Council Fire in 1775.
3. The glorious Fourth of July, 1776, the birth of American Independence.
4. The perpetual memory of those Sachems and warriors who have been called by the Kitchi Manitou to the Wigwam above since the Revolution.
5. The birth of the Sachems and warriors who have presided at the different Council Fires of the thirteen tribes since 1776.
6. Our Chief Sachem, who presides over the council fire of our tribe.
7. The 12th of May, which is the birthday of our titular saint and patron.
8. The birth of Columbus, our secondary patron.
9. The memory of the great Odagh 'Segte, first Great Sachem of the Oneida Nation, and all its successors.
10. The friends and patrons of virtue and freedom, from Tammany to Washington.
11. The birth of the present National Constitution, 17th of September, 1787.
12. The Sachem and warriors who composed that council.
13. May the guardian genius of freedom pronounce at the birth of all her sons—Where Liberty dwells, there is his country.

After mutual reciprocations of friendship on the joyous occasion, the Society adjourned with their usual order and harmony.

The year 1790 seems to have called out a particularly large number of elaborate celebrations, undoubtedly due to the fact that Washington had been inaugurated President in April of the previous year, and his birthday of 1790 was the first time that it had been possible for the people to honor him as their Chief Executive. The newspapers, for weeks after the occurrence, were full of accounts detailing at considerable length the methods employed by residents of other localities in remembering the day, the toasts they drank, and the sentiments they expressed. The New York "Daily Advertiser" copies the following account from a Philadelphia paper, the day being celebrated there according to the old style:

Thursday, the 11th, being the birthday of His Excellency, George Washington, President of the United States of America, the Volunteer Company of Artillery and two companies of infantry paraded and fired a *feu de joie*. Posterity will long remember

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the day which gave to America its political saviour. They will not celebrate it as the birthday of a monarch whose annals can say no more than that he was born, that he succeeded his father, and, dying, left his kingdom to his son, or perhaps contain a long catalogue of those black vices which disgrace human nature. No—they will, with grateful hearts, return thanks to the Divine Being who raised up a man to rend asunder the shackles of slavery endeavored to be imposed upon a free people, and, after delivering them from the tyrants of a powerful nation, to save them from destruction from a greater, which they little suspected—danger from themselves. They will rehearse his virtues to their attentive offspring, exhorting them to the practice of them, and endeavor to set them the glorious example.

The Philadelphians of 1792 were honored by the company of the President himself, at a ball given by the New Dancing Assembly, in Chestnut Street. Mrs. Washington was also there, Vice-President John Adams, the French Minister, and many other prominent officials. The ladies added largely to the pleasure of the evening by the originality of their ideas in arranging various patriotic sentiments, wrought in gold letters, in their headdresses. After the dance there was a supper, at which the President and his wife remained, but when half the toasts had been given the former rose, drank the health of the company, and, with Mrs. Washington, retired. Some of the toasts on this occasion were:

The land we live in. May temperance and industry continue to be characteristics of its inhabitants; patriotism form the cement of the Union, and its hospitality open an universal asylum for the oppressed and meritorious.

The daughters of Columbia. May their virtues insure respect, their charms awaken love, and Hymen crown them with domestic bliss.

Peace and friendship between the United States and all the powers on earth.

The observance of the day in New York City in 1798 is thus described in one of the newspapers: "Yesterday the great, the virtuous, the beloved Washington entered his sixty-fifth year. The citizens of New York observed it with a dignified temperance, a becoming zeal! At ten o'clock a salutatory discharge of cannon was fired, and in the evening upwards of four hundred ladies and gentlemen attended a grand ball and supper at the Tontine City Assembly rooms, Broadway. Washington's full-length portrait was exhibited at the same place in the evening, which showed to great advantage."

That the college students of the time were not unmindful of the return of patriotic anniversaries is shown from an interesting newspaper description telling how the boys of Harvard College honored the day in 1798: "The sons of our University never let slip any opportunity of doing honor to the character they so much admire. In one of the circles met to celebrate the birthday of the Hero of Mount Vernon, among other toasts were the following: George Washington. A man brave without temerity, laborious without ambition, generous without prodigality, noble without pride, and virtuous without secrecy. Three cheers in pantomime for fear of disturbing the peace."

This fear of disturbing the peace on special occasions is surely not shared by the Harvard students of the present time, or, indeed, by the students of any other college, judging from their proclivity to exuberant outbursts of feeling on almost every possible occasion.

The 22d day of February, 1800, was celebrated in a very different way from that of the previous years. The death of America's great patriot was still too fresh in the minds of the people to allow of extravagant demonstrations of festivity. The beloved Washington died December 14, 1799, in his beautiful home at Mount Vernon, and, in due sense of their great loss, the day of his birth was in 1800 generally observed as a day of mourning. President Adams issued a proclamation in accordance with a resolution of Congress, "That it be recommended to the people of the United States to assemble on the 22d day of February next, in such numbers and manner as may be convenient, publicly to testify their grief for the death of General George Washington, by suitable eulogies, orations, and discourses, or by public prayers; and that the President be requested to issue a proclamation for the purpose of carrying the foregoing resolution into effect."

The New York State Society of the Cincinnati paid fitting honors to their de-

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parted chieftain by marching in solemn procession to the New Dutch Church. They were accompanied by the Mayor, many other officials, and the clergy of the city. The Rev. Mr. Linn delivered a eulogy on General Washington, and so expressive was it of noble and patriotic sentiments that the New York "Gazette and General Advertiser" in printing a portion of the address also says: "This oration exceeds all praise. All were overwhelmed with grief, all in tears! The message from the tomb of Washington was original, bold, and striking. Ye Cincinnati, his companions in arms, and sharers in his glory, what scenes does this day bring to your remembrance! In imagination you suffer all the toils and fight the battles over again. Before you moves the majestic and graceful man; graceful when he steps, more graceful when he mounts the prancing steed. Serene at all times, most serene in misfortunes and dangers. The cares of America appear on his brow, and he wears her defense by his side. Ah, had he been captured by the enemy, your gleaming swords would have been drawn for his rescue. Or had he been exposed in the front of battle, you would have shielded him with your bodies. And had he fallen, a thousand victims had avenged his death. Against natural death you could interpose no shield. Seek not to restrain your tears. 'Tis soldierlike now to weep. True courage and sensibility are intimately connected. Your General, your Father, and your Friend, is no more. The last time he and his band of brothers were all together you followed him with pensive countenances to the banks of the Hudson, and on his entering the barge he turned towards you, and by waving his hat bade you a silent adieu. He now bids you an adieu forever. Imitate him in his love of country, in all his public and private virtues, and then, like him, you will live beloved and die lamented."

Many other orations were given of a similar nature, not only in New York but in other cities throughout the country. The people on this occasion showed their patriotism, not by outward gayeties, but in attending the numerous church exercises and suitably remembering the death of their great leader—George Washington.

College Training for Women

I.—What May be Expected from It

By Kate Holladay Claghorn

IN considering what college training is to do for a girl, we may pass over, as understood, the direct and ostensible results aimed at by the college discipline, the acquirement of facts and a method. Of course the college must give the student access to the stores of material laid up by the human race in its long journey out of the past; of course it must give the student some principles of selection and arrangement by which those resources may be made available. There are, however, certain indirect results brought about by the circumstances under which the direct results are produced, that are less definitely noticed, and perhaps even more worthy of study—a sort of "by-product" of the educational process, so to speak, which, like the "by-product" of mechanical manufacture, may turn out to be of as much if not of more value than the main product itself. Such "by-products" are especially manifested in the various elements going to make up that elusively indefinite complex we know as personal character. Chief among the influences formative of personal character is the personal character of others. In the college the personality of the instructors (not outward appearance and manner, but inner spirit and character) stands for more in its effect upon the students than any stores of learning laid up, or set method of teaching employed. The teacher's character teaches more than his words. It may teach vanity, unworthy emulation, showiness, envy, and jealousy; it may teach idleness, sluggishness, heedlessness; it may teach selfishness and mercenary motives; it may, on the other hand, teach that devotion to truth and to humanity which is the crown of the scholar's life;

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it may teach nobility, diligence, disinterestedness, integrity, and other lessons fitted to build up a fine manhood and womanhood.

The influence of character upon character is also shown in the relation between the student-body and its members. The new science of sociology is teaching us that a social group is a collective person, with thoughts and feelings of its own, and that from it is developed the individual personality—a result, not a cause, of the social personality. The student-body in a college is one of these "social persons," and, while a complete study of it has not yet been made, some leading traits are obvious. First, being made up of the young, it dominates the individual with tyrannical sway. Like the youthful race, the young of the race have not yet developed individuality enough to be able to dispense with the support of public opinion. Every one knows how susceptible the young are to opinion, especially the opinion of those of like age; ethnology teaches how strong a trait in primitive races is their respect for the same impalpable force. The girl, then, going into college, finds that she must conform closely to certain codes of manners and morals, well understood, if not definitely formulated. Another obvious trait of the college personality, also common to primitive man, is that the code laid down has more to do with manners than morals, with acts than thoughts, with rites and ceremonies than with intentions and motives. The "college spirit" prescribes certain ways of behavior, speech, and dress as fitting or the reverse, and shapes the outer man or woman into conformity with its own type. Like primitive man, too, the college personality lays down an unwritten code of tradition and custom, rather than a written code of rule and regulation. The young are commonly thought of as the arch-radicals of nature, the born destroyers of all rule and law. It is, however, their very subserviency to a rule and law, unformulated, unwritten, the existence of which is therefore largely unsuspected, but none the less real, that makes them break the formulated, written law of adult life, when, as it so often does, it runs counter to their own. So it happens that in the college the student appears as the natural enemy of all set rule and regulation, while she is really influenced in every act of her daily life by the stringent law of the "college spirit." The lessons that the college spirit teaches are in the main wholesome ones. It frowns on local peculiarities, and on those personal eccentricities that come from a desire to make one's self conspicuous; it encourages devotion to a common cause, and forgetfulness of self; it approves of courtesy, and regard for the feelings of others. In general it discountenances sham, and respects and admires the genuine and real. The intolerance of the group is, finally, itself a means to tolerance and a wider view of things on the part of its individual members. The first thing the group does is to crack the shell of prejudice and personal peculiarity, showing the student that her standard is not that absolute canon of truth and propriety she had thought it. The next thing it does is to show her that within the group limits are other individuals of other personal and local traits than her own, whom it values quite as highly. The strong character will develop a greater and more assured strength in its contact with the college spirit, founding its traits as the result of the strain of a contest that will tend to eliminate the unreal and to ground more firmly the real; the weak character will usually find itself benefited by the discipline of the college spirit, since the "college personality" represents a type somewhat higher than the average girl, consisting, as it does, not in the sum and substance of the actual characters of the individuals making it up, but of their ideals. The crowd, as a crowd, is quick to condemn in one of its members an act, a manner, a way of speech or dress, that any other member, singly, might be not at all disinclined to manifest in her own person.

Another important influence upon character is found in the personal character of the governing body of the college—not, perhaps, the nominal and legally constituted directors and guides of the institution, but the real center of power, whether board of trustees, committee of the faculty, dean of a department, or president—the source from which comes all actual direction of college affairs, and upon whom rests all real responsibility for their man-

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agement. They have it largely in their power to give the tone, the form, and the direction to the college spirit, and thus to enter into one of the strongest influences in the college. They can, to a great extent, determine whether the college ideal shall be comparatively low or comparatively high. They can set the seal of approval upon a mechanical scholarship, a tricky method, and a material success, or upon the living power of the mind, the straightest integrity in all dealings, and a success that cannot be measured by "marks," "grades," or fellowships.

There is much, however, that the college cannot do. One of our unfounded expectations from college training is of a great and general increase in mental power in consequence of its wide diffusion. Under the proper discipline any given individual will find himself acquiring more complete possession and use of the powers with which nature endowed him at birth; but experience seems to show that no amount of training can add to that original stock. It is a common complaint that with the increase in attendance at our woman's colleges there is no corresponding increase in original mental product. The same may be said of the college for men. Mankind seems to be pretty constantly divided into the relatively small class of the inventive-minded, the relatively great class of the adoptive or imitative-minded, while below both is a deficient class—which must always be smaller than the two upper classes if society is to hold together—which will not, or cannot, either imitate or invent. It is the first class that produces great and original work for the delight and instruction of mankind, and, unfortunately, its limits are so narrow that any considerable extension of educational opportunities is sure to go far outside them. It is the inevitable result, then, that original production falls proportionately behind the spread of education; the good, however, done by education is none the less real. The college may never make genius out of mediocrity, but it is no small nor worthless achievement to enable mediocrity to appreciate and make use of the fruits of genius.

Finally, the college cannot, in some mysterious way, make up for all deficiencies in home and school training; the girl brought up in uncultured surroundings is apt to come out of college much improved, no doubt, but with much of the old narrowness and lack of atmosphere; the girl badly trained in the preparatory school misses something of the good of the college course, because her college race must be run with the handicap of all the distance she should have gained, but did not, in the school.

The influences of college life are not the only forces involved in making up the completed product known as the Bachelor of Arts, Letters, or Science. The mind and character on which they act are just as real forces. It is the interaction of personal character and college influence that makes up the process of education, and the one factor determines the product just as inevitably as the other.

A Church Reference Library

To the Editors of The Outlook:

You have recently given a list of books helpful to the pastor, from the standpoint of modern Biblical scholarship. Will you now kindly give a list for a church reference library? The intention is to place in some room in our church a collection of books and periodicals so that they may be accessible afternoon and evening to Sunday-school teachers and any others of the church or congregation especially interested in Bible study. The list should include the best modern commentaries (with name of publishers), books treating of the Bible as literature, some of the best works on theology, and such periodicals as The Outlook. Of course the list would include many of those given in the list for the pastor, but it should also include some of a more popular character. The idea of a church reference library will doubtless be new to most people, but I think The Outlook can do a real service to many city churches by furnishing such a list of books as I have indicated. Hoping that you may be able to do this favor at a very early date, I remain yours, Y.

The following list, or any part of it, is recommended to any church where there is a number of persons disposed to read. We must observe that a work not of popular character may by its index be available for reference by a person who does not care to read it. The list is comprehensively designed. Either in whole or in part, it may be taken as a nucleus, to be added to in such lines as needs and means may determine. Some selections have been made for special reasons. To add publishers' names, as requested, is

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unnecessary, as any prominent firm can supply as required. Information not thus ascertainable we will furnish.

THE SACRED WRITINGS

The Parallel Bible.
The Modern Reader's Bible.
Haupt—The Polychrome Bible.[1]
Milligan—The English Bible.
Pittenger—The Interwoven Gospels.
Alford—New Testament for English Readers.
Roberts—Old Testament Revision (a Handbook).
Roberts—Companion to Revised Version of the New Testament.
Adeney—How to Read the Bible.[1]
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W. R. Smith—Prophets of Israel.
G. A. Smith—The Book of Isaiah.
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Stanley—History of the Jewish Church.
Schürer—Jewish People in the Time of Christ.[2]
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Bartlett—From Egypt to Palestine.
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Briggs—Biblical Study.
Sayce—Higher Criticism and Verdict of the Monuments.
Bissell—Genesis Printed in Colors.
Bacon—The Genesis of Genesis.
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Horton—Revelation and the Bible.
Beecher—Bible Studies.
Edersheim—Life and Times of Jesus the Messiah.
Keim—Jesus of Nazareth.
Wendt—Teaching of Jesus.
Farrar—The Lord's Prayer.
Dykes—The Manifesto of the King: Sermon on the Mount.
E. A. Washburn—The Social Law of God: ditto.
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Le Conte—Evolution in Relation to Religious Thought.
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Fiske—Destiny of Man in the Light of his Origin.
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Row—Manual of Christian Evidences.
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Menzies—History of Religion: comparative.
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Abbott—Evolution of Christianity.
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Weizsäcker—The Apostolic Age.
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Hurst—Short History of the Church.
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Stanley—History of the Church of Scotland.
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Littledale—Plain Reasons Against Joining the Church of Rome.
Procter—History of the Book of Common Prayer.

[1] In press. [2] New edition in preparation.

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Campbell—The Puritan in Holland, England, and America.
J. Brown—Pilgrim Fathers of New England.
J. Brown—John Bunyan: his life, times, and work.
Byington—The Puritan in England and New England.
Earle—The Sabbath in Puritan New England.
Love—The Fast and Thanksgiving Days of New England.
Child—The Colonial Parson.
Telford—Life of John Wesley.
Herrick—Some Heretics of Yesterday.
Vaughn—Hours with the Mystics.
Brace—Gesta Christi.
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John G. Paton—An Autobiography.

CHRISTIAN LIFE AND SERVICE

Sermons—Brooks, Munger, Watson (Ian Maclaren), Jowett, Stanley, Bushnell.
Watson—The Cure of Souls.
Beecher—Yale Lectures.
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Horder—The Poet's Bible.
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West—The Romance of Missions.
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Hodges—Faith and Social Service.
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Coit—The Message of Man; Ethical Scriptures.
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[1] In press.

The Theology of an Evolutionist

VIII.—Evolution and Sacrifice

By Lyman Abbott

THE subject to which our thoughts are to be directed in this paper is one of the profoundest problems in philosophy and in experience. Why, in a world made and ruled by a beneficent being, should there be such suffering — not accidental, incidental, occasional, but wrought into the very woof of life? The first sound of the babe is a cry; the last sound of the dying man is, ordinarily, a sigh or groan; and from the cradle to the grave the sad refrain of sorrow sounds. Neither the merry music of pleasure, the clatter of industry, nor the noise of battle can effectually drown it. We can understand some aspects of this mystery. Why sin should bring with it penalty we can understand; why imperfection should require suffering as a discipline for its removal we can understand. But the innocent suffer more than the guilty; the mother more than the wayward son; the hero on the battle-field laying down his life for the nation, or suffering racking pain in the hospital, more than the ambitious politician who provoked the war; the martyr offering his life for the church more than the bigot who fires the fagots. How is this? Why should innocence suffer as well as guilt—often more?

We might more easily understand this if suffering belonged only to the lower forms of life, and we gradually emerged from it. But, on the contrary, the lowest forms of life suffer the least; the higher

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we rise in life the keener is the anguish, the bitterer the pain. This is the problem we are to consider. I do not attempt to solve this problem. I only attempt to show that not only suffering, but vicarious suffering, the suffering of the innocent for the guilty, is an essential element in the process of growth. It is not peculiar to religion, it is a part of the mystery of life. I do not seek to explain the mystery, I seek simply to correlate it with the universal mystery.

Darwinism is not evolution, though it is often in popular imagination confounded with evolution. Darwinism stands for the doctrine that the progress of life has been due to a struggle for existence in which the fittest have survived and the unfittest have perished. I do not affirm that this is a complete epitome of Darwin's teaching. It is immaterial for the purpose of this paper whether it is so or not. It is for this doctrine of struggle for existence and survival of the fittest that the word Darwinism stands in popular language; and evolution stands for very much more.

"Darwinism," says the Century Dictionary, "is in general the theory that all forms of living organisms, including man, have been derived or evolved by descent, with modification or variation, from a few primitive forms of life or from one, during the struggle for existence of individual organisms, which results, through natural selection, in the survival of those least exposed, by reason of their organization or situation, to destruction. It is not to be confounded with the general views of the development or evolution of the visible order of nature which have been entertained by philosophers from the earliest times."

I am not trying to show you that Christianity can be harmonized with Darwinism. If Darwinism be accepted by any as a complete solution of the process of life, it is not so accepted by the great evolutionists. It is only one contribution to the philosophical conception of the processes of life. The doctrine that struggle for existence and the survival of the fittest is an epitome of life, that all animate nature is wrestling, every fellow with his fellow, and that every life depends on the destruction of some other life, slain in the struggle by the selfishness of the victor, is a hard and cruel view of life, and it is not the view of the great evolutionists. Mr. Huxley, in his notable address on "Evolution and Ethics," distinctly disavows and repudiates it. He maintains that when life has passed beyond a certain imaginary line, when we have reached that state of existence in which the moral law begins to operate, then this struggle for existence and survival of the fittest will no longer develop the higher life, and a new force must and does enter. He says:

"As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than the brutal savage."[1]

That is the utterance of one of the most famous evolutionists. Evolution is not the theory that struggle for existence and the survival of the fittest is the whole history of life. There is another and at least equally important element. The great contribution which Mr. Drummond has made to the theory of evolution is in carrying this thought of Mr. Huxley further back in history. In the 'Ascent of Man" he has shown that there is another struggle than the struggle for existence, which dates from the very beginning of

[1] "Evolution and Ethics:" Collected Essays, Vol. IX., p. 81.

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creation; that there are two struggles going on contemporaneously—the struggle for others, as he rightly calls it, and the struggle for self; and that development of life is due to the combined struggle—the selfish and the unselfish, the struggle for self and the struggle for others than self. It is true that he was not the first to do this. Herbert Spencer had shown that altruism runs far back in human history. But Mr. Drummond has shown this with greater clearness of statement, beauty of illustration, warmth of feeling, and more intellectual emphasis than any predecessor. "Creation," says Mr. Drummond, "is a drama, and no drama was ever put upon the stage with only one actor. The struggle for life is the 'Villain' of the piece no more; and, like the 'Villain' in the play, its chief function is to react upon other players for higher ends. There is, in point of fact, a *second* factor which we might venture to call the Struggle for the Life of Others, which plays an equally prominent part. Even in the early stages of development, its contribution is as real, while in the world's later progress—under the name of Altruism—it assumes a sovereignty before which the earlier struggle sinks into significance."[1]

Evolution, then, involves these two fundamental ideas:—Struggle for Self, and Struggle for Others: Struggle for Self in all the long line of development, from the first beginnings of endeavor to maintain a mere physical existence up to the last supreme struggle with the powers of evil, out of the very struggle with which there is developed a higher moral nature;[2] and interwoven with it Struggle for Others, not introduced, as Mr. Huxley would have us think, when man reaches an ethical stage, but beginning with the very beginnings of life. The first beginning of organism is a cell, and that cell cannot reproduce itself in the first step toward growth, except by parting with a part of itself. The cell itself becomes divided; it gives part of its life in order that by the very giving of this life there may be the beginning of a growth. Evolution has its birth in sacrifice. From that starting-point, when the first protoplasm divides, and out of that division there begins another and a larger life, all the way up to the highest, life goes on by the process of giving for others what belongs to self. The bird does not begin in the egg, it begins in the mother; and when the bird is in the egg, the mother surrenders her freedom and imprisons herself that she may brood the egg and develop its life, and the father bird becomes a forager, gathering food, not primarily for himself, but for the mother bird and for the little unfledged birds that are to be or that have come. The struggle of the bird in the forest is the struggle for the birdling—the struggle of father and mother for others. As life rises in the scale of being, this Struggle for Others becomes at once more difficult and more apparent. The feeblest of all the infants is the infant man. The infant bird can care for itself better than the infant man. The period of caretaking is longer in the case of the infant man. It is kept up through successive years: first the care of the mere physical well-being, then care for the intellectual and moral development. The child exists, not because it has struggled for existence, but because from the hour of birth the father and the mother have struggled for the child's existence, giving their life for the child.

And as this process goes on, and the child comes into the intellectual and moral realm, the intellectual and the moral growth depend also upon a life-giving by another. Self-educated we call men. No man is self-educated; he acquires his education from some one else: from professional teacher, from public school, from father and mother, from companions. Some one who has lived before him, some one who is living at his side, is ministering to his life, and pouring life into him. All our schools and all processes of education are founded on this fundamental postulate: that the life of the individual can grow only as some one else is giving life to him. This is not a mere individual fact, it is a race fact. No race ever develops itself without a higher element coming into the race and moving upon it. We have tried the experiment of self-development in this country. The North American Indians had noble blood in them, and qualities of a noble man-

[1] "The Ascent of Man," p. 13. Compare also "Social Evolution," by Benjamin Kidd, and "Moral Evolution," by Professor George Harris.

[2] See the third paper in this series, "The Problem of Sin," The Outlook for January 16, 1897.

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hood. We put them into reservations; forbade the railroad to bring enterprise, the telegraph to give intelligence, the post-office to bring the mails. With the life of the nineteenth century shut out from them, in our New York reservations, the Indians are to-day substantially as pagan as they were a hundred and fifty years ago.

Life proceeds from life. This is apparently a universal truth. Scientists are very cautious about making general statements—much more cautious than theologians are—and probably no scientist will say that life never can proceed except from life; but all scientists will say this: that, so far as we can discover, life never has proceeded from the non-living. Always, in the physical realm, in the intellectual realm, in the spiritual realm, life is a gift. The secret of growth, its starting-point, its very source, is a struggle by one for another.

And this impartation of life, by struggle of one for another, as we rise in the scale of life, comes to involve self-denial, self-sacrifice. The mother bird surrenders the joy of freedom of flight for the greater joy of maternity. The human mother who formerly enjoyed society shuts herself up in the nursery with no society but the babe in her arms. The teacher goes down from his high estate of knowledge to link himself with the ignorant pupils before him; unless he can do this he cannot teach. In this respect our colleges often make great mistakes; they look out for great scholars; but a great scholar is often not a great teacher. To be a great teacher one must not only have great thoughts but great sympathy with men who have not great thoughts; he must know how to come down out of himself to the pupils before him, come into touch with them, and pour out of his abundance into their vacuity. That costs something, and in the moral and spiritual realm it costs a great deal. It is easy to give food; more difficult to give intellectual culture; most difficult of all to give moral and spiritual life. A pure woman consecrates herself to the task of giving purity to women who have lost it; does it not cost her something? Does she not hate the impurity? Does she not shrink from contact with it? Does it not revolt her, as a noisome atmosphere revolts the healthful lungs? Does she not have to conquer her revulsion by the higher inspirations of her love, that she may render this service? Is it not absolutely certain that if she has not that horror of impurity, has not to battle in herself, has not to conquer her own instinctive shrinking by her larger love—is it not certain that she can do nothing? An unsympathetic heart cannot help a sorrowing or a sinful one; and to sympathize is to suffer with.

What has made the Church of Christ what it is to-day? *Our* struggles? Did *we* face the persecutions of Nero? Did *we* flee from the persecuting hordes in the Waldensian valleys? Did *we* fight the battles with the Duke of Alva on the plains of Netherlands? Did *we* struggle with hierarchical despotism at Worcester and at Naseby? Did *we* face the cold and the suffering of New England? Others have struggled for us, and we have taken the fruit of their struggles; and if our posterity are to have a nation worthy of their possession, it will be because in us there is also some hand-to-hand wrestling, some self-denial, some struggle with the forces of corruption and evil in our own time. This is the great general law which Paul has expressed in the declaration, "The whole creation groaneth and travaileth together in pain until now." Vicarious sacrifice is not an episode. It is the universal law of life. Life comes only from life. This is the first proposition. Life-giving costs the life-giver something: that is the second proposition. Pain is travail-pain, birth-pain; and it is a part of the divine order—that is, of the order of nature—that the birth of a higher life should always be through the pain of another.

This is the law of God—that is, the nature of God. For the laws of God are not edicts promulgated; they are the expressions of himself; and the law that life comes only by the pouring out of life through suffering is an expression of the divine nature. This is the meaning of Paul's teaching in the eighth chapter of Romans: First, that it is the universal law that all life is by impartation of life; and, secondly, that this is universal because it is divine; that God himself is the great Life-giver, and gives by his own suffering his life to the children of men.

This, too, is what is meant by that state-

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ment so dear to some and so shocking to others—that we are saved by the blood of Christ. Let us try for a moment to disabuse our minds of traditional opinions and see what that phrase means looked at in the light of history. Is "the blood of Christ" the blood which flowed from him at the crucifixion? His was almost a bloodless death; a few drops of blood only trickled from the pierced hands and feet; for the blood and water that came from the side when the spear pierced it came after death, when the suffering was all over. Blood, the Bible itself declares, is life; we are saved by the blood of Christ when we are saved by the life of Christ—by Christ's own life imparted to us, by Christ's life transmitted; and by Christ's life transmitted, as life alone can be transmitted, through the gateway of pain and suffering.[1] The suffering of Jesus Christ was not a single episode—one short hour, one short three years: the suffering of Jesus Christ was the revelation of the eternal fact that God is from eternity the Life-giver, and that giving life costs God something, as it costs us something.

Evolution, then, certainly does teach that to give life costs something; that the secret of growth is the impartation of life; and this is what the Bible means by what we call vicarious sacrifice. I must either run the hazard of startling the faith and shocking the sensibilities of some, or else the hazard of speaking vaguely, indefinitely, unclearly, and uncandidly, which no teacher ever has a right deliberately to do. I was educated to believe in what is known as the governmental theory of the atonement. I was brought up to believe that God had pronounced certain judgments against sinful humanity, that a penalty was due for our misdeeds, that Jesus Christ came to the earth and suffered the penalty, in order that God might take the penalty off from us and let us go. I not only was brought up to believe it, but I did believe it in the early years of my ministry. I believe it no longer. It is not in consonance with the teaching either of Scripture or of life. The life punishment is not taken from the guilty and put upon the innocent. The father does not put the penalty upon the mother in order that he may forgive the boy. The governor does not put the penalty upon some innocent person in order that he may sign a pardon for the guilty person. There is nothing akin to this conception of penalty and pardon in life. Nor is it to be found in the teaching of Scripture. Scripture doctrine need not always be stated in Scripture phraseology, but a doctrine which for its statement *must* use words not to be found in the Scripture may safely be looked upon with suspicion. We are asked to affirm a doctrine of expiation. The word expiation does not occur in the New Testament. We are asked to affirm our belief in vicarious suffering. The word vicarious does not occur in the New Testament. We are asked to affirm that Christ was a substitute for man. The words substitute and substitution do not occur in the New Testament. We are asked to affirm our belief in atonement. The word atonement does not occur in the New Testament. It is to be found in only one place in the Old Version, and in the New Version it has been rendered, as it should be, "reconciliation," as it is throughout the New Testament where the same Greek word occurs.

There is no authority in Scripture for the doctrine that God puts the penalty due to a guilty person upon an innocent one. We are saved by the blood of Christ, because we are saved by the life of Christ poured into our life; saved by the sacrifice of Christ, because there is no way in which life can be ministered to without the seeming sacrifice of another life; saved by the suffering of Christ, because there is no way in which, from the lowest to the highest, including God himself, one can minister to the life of another in the moral and spiritual realm without suffering. I cannot find anywhere in the Old Testament the word sacrifice coupled with the idea of penalty; it is always coupled with purification. The house is corrupted by leprosy: a sacrifice is offered. Why? To *purify* the home. The priest must offer a sacrifice before he goes into the Holy of Holies. Why? To *purify* himself and make himself fit to enter into the sacred place.

[1] "The blood of Christ means the inmost essence of character, the self of his self. . . . The blood of Christ, said Ignatius of Antioch, is love or charity. What is the blood of Christ? asked Livingstone of his own solitary soul in the last months of his African wanderings. It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears." (Condensed from Dean Stanley's "Christian Institutions," Chapter VI.)

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The Great Day of Atonement comes; two goats are led out as nearly alike as possible; a red cord is tied around the horns of one to represent the sins of the people; the sins are laid upon the head of that goat by the priest in a prayer of confession; then that goat is led off into the wilderness and seen no more, and the twin goat is slain. What is laid on the head of the scapegoat? Punishment? No! not the punishment—the sins of the people are carried away; the people are purified by sacrifice. Turn from the Law to the Prophets, and to the one chapter of the one prophet which has more to say of Christ as the sacrifice for sin than all other chapters of all other prophets—the fifty-third chapter of Isaiah. Not from beginning to end of this chapter a suggestion of deliverance from penalty by the suffering servant of the Lord; he brings healing, cure, deliverance from sin. "With his stripes we are *healed*." "The Lord hath laid on him the *iniquity* of us all."

If we turn from the Old Testament to the New Testament, we find the same truth there. Nowhere in the New Testament is the sacrifice of Christ coupled with a statement of the removal of punishment—but always with the transmission of life or the removal of sin. He is the Lamb of God which taketh away the *sins* of the world. He is called Jesus because he saves his people from their *sins*. His is the blood of the New Testament, which is shed for many for the remission of *sins*. The flesh which he gives, he gives for the *life* of the world. The blood of Jesus Christ *cleanseth* us from all sin. Whether we look at the Old Testament types and figures in sacrifice or at the New Testament's direct teachings concerning the sufferings of Christ, the lesson is always the same—the suffering of Christ is for purification, not merely, not chiefly, perhaps not at all, for the removal of penalty.

And surely, if there be any noble instinct in us, any divine aspiration, any pure desire, it cannot be satisfied by the mere statement that punishment will be taken away. How often has it happened in human history that the man who has sinned has come saying, "I wish to be punished; I wish to bear the penalty." It is not the removal of the penalty, it is the removal of the sin, humanity needs; the animalism taken out, a new and higher nature made master and conqueror. It is life, not ease; righteousness, not pearly gates and golden streets. If we be men and women, we do not so much care to be in heaven as to have heaven in us.

To sum all up in a few words of restatement: What nature, human instinct, divine revelation combine to teach seems to me to be this: Life is a struggle—struggle of the individual for himself, struggle of each noble individual for the man, the woman at his side; struggle of God for all of us. Life comes in this struggle only as some one is willing to give his life; and life can be given to the sinful only through pain and suffering. The cross of Christ is like a window through which the soul looking sees the eternal facts: the Lamb slain from the foundation of the world, God the Father bearing the sins and sufferings of all his children on his heart through all ages, until he shall bear them away; pouring out his life-blood through all the ages, until, pouring it into these poisoned veins of ours, he shall have cleansed them of their impurity, filled them with a new life-current, and made us worthy to be called children of God. As I have passed from that earlier, and, as it seems to me, cruder and more artificial conception, to this later, and, as it seems to me, profounder conception, the cross of Christ has come to mean not less but more; and as I stand before it and look up into the eyes of him who hangs upon it, I see in him not merely one who has borne scourging for my sake, but one who interprets the consummate fact of human life—suffering for others, in which I now see a prophecy of the awful yet splendid, divine fact of God's infinite suffering love. For in that cross the Crucified discloses the eternal love of the Father, and shows him the Life-giver to us, his children, through the giving of his own life for us and our salvation.

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Jesus could not have been the Saviour of men if he had been prosperous. Because the essential need of man is not comfort but courage, not sensual delight but spiritual hunger, not escape from suffering but triumph over suffering, not the fullness of life in the flesh but the striving of life in the spirit. The world needed faith and hope and love, and these could be given only by one who should match fate with faith, trial with patience, hate with love.—*Annis Ford Eastman.*

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In the Japanese Way

By Mrs. E. W. Scripture

WHEN Winifred was five years old, she began to show curiosity concerning letters. It was time to teach her reading and writing; but how was it to be done?

Alexander Graham Bell, the inventor of the telephone, had already suggested for deaf-mutes a method of teaching language by reading; Winifred's father had already deduced from the principles of psychology a method of teaching writing quite different from the usual method. When the two methods were combined, I found that we had hit upon just the way in which the little Japs and China-boys are taught. In fact, we taught Winifred to read and write in the Japanese way—just backwards from the usual American way.

According to this method, two lines of teaching are carried on unitedly; namely, (1) forming the ideas to be written; and (2) training the will to execute them.

From the very start, life and interest were given to the cabalistic signs—known to grown-ups as "words"—by hanging their names on various objects. Words like BED, DOOR, and WINDOW were made of large gummed letters, and the nursery had an eruption of labels that made it look like an apothecary's shop.

"No assimilation without creation;" the child must write what it sees. Pencil and paper were first tried; but this method is fatiguing, unhealthy, and, in general, unscientific. The Japanese brush is the ideal instrument.

This brush is made with a bamboo handle about ten inches long. It is held in the natural way. The writing—or, let us say, "brushing"—is done with ink. It is preferable to make the ink with a stone inkstand and a piece of carbon, in the regular Oriental way. A spoonful of water is placed on the inkstand, and a piece of stick-ink—the better kinds are called here "India ink"—is rubbed on the moist stone until a moderately dark solution is produced.

The instruction began with drawing straight lines, but, as that soon became monotonous, Winifred proposed getting the words that hung around the nursery and copying them. Very large, bold copies they were, oftentimes one word filling a whole sheet of paper; but it was not long before the neatness of the printed letters was imitated. Rubens never felt a greater thrill of pleasure and pride at the completion of a painting than did Winifred when she had finished "brushing" a word.

The first words were removed from the nursery after three or four days, and then different objects were labeled in similar fashion. With this second lot the desire to learn the parts of words manifested itself; Winifred recognized the same letters in different words, and asked the names of the letters. When the second set of words was taken away, all the cards that had been used were mixed together and one at a time was given out to be placed on the object whose name it was.

Other words than nouns were taught according to Bell's conversation-method. Letters were written to Winifred, and really (or apparently) delivered by the postman. Those words that were familiar or that were to be learned were printed very large, while the others were smaller. The letter was read to the child, and the large words were recognized or learned. Thus, verbs, pronouns, articles, etc., were taught in a manner corresponding to that for nouns. Her pleasure at seeing her name "in print" on the envelope was as great as that of the usual citizen on finding his name in the newspaper.

"But," somebody objects, "all this is only printing; you have not yet begun to teach written letters." There is really no difference between print and writing. The Japanese have six alphabets: a standard one, an ornamented one, and a Chinese one; that makes three, but by adding twists and tails to the letters they get special "women's alphabets." All these alphabets are fundamentally connected, and this connection is recognized in teaching. The English have sixty alphabets, all derived from the same fundamental forms; you will find most of

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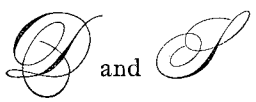
them exhibited in the first newspaper you take up. Among the alphabets we have the "written letters." These letters do not necessarily differ much from the fundamental forms; for ease in using the pen we write *A*, *D*, *Q*, *m*, *p*, *r*, instead of A, D, Q, m, p, r.

The simple forms have been modified for school use by the addition of all sorts of flourishes, tails, and twists, until the child requires a special instruction of several years' length to learn the "written letters." Of course, when he gets out of school he soon learns to overcome the "school-boy hand" that is so objectionable to business men and so trying to everybody else. In American schools the favorite alphabet for writing was until lately a system in which the quirks and quirls, the swings and swirls, are more prominent than the letter itself. To illustrate:



are not Chinese, but merely school-hand for D and S.

Let us come down to common sense. Let the children be taught to write simply and directly; do not waste their time, curve their spines, and ruin their eyes by forcing them to learn "a writing alphabet" stranger than Chinese.

In learning to print, Winifred has learned to write; for writing is, I claim, merely printing made easy. The various modifications and simplifications that bring the greater ease suggest themselves in the letters written to Winifred, and are copied and learned by her without the slightest effort.

The chief merits of the Japanese way in teaching writing can be summed up as follows: the movements are free from the shoulder; the brush allows perfect play to all muscles of the arm; large movements are taught first; the letters are made in black ink on white paper. The American additions to this method involve the following principles: the writing begins with whole words whose meanings are understood; the written characters are treated as merely modifications of the printed ones. The truly successful method lies, I believe, in a combination of all these qualities.

Stories from the Dictionary

By Ann Maria Mitchell

FEW boys and girls think there is anything particularly interesting to be found in the pages of the dictionary. Yet they contain the history of a very ancient and honorable family, the family of words, which is probably as old as man himself. Would it be strange if descendants of such ancient lineage could tell us interesting tales of their adventures during all these centuries? Get your dictionaries, then, and let us see what we can discover.

Every boy who has studied his geometry knows what a "corollary" is. Few, however, ever associate a "corollary" with the crown of blue, white, pink, or red petals in a flower, which we term its "corolla." Yet the words are the same, and "corollary" once meant a chaplet of flowers, given as an additional prize or reward. It then came to mean an additional truth or statement added to a course of reasoning, adorning it as a chaplet of flowers graces the head of the wearer.

Turn now to the word "exchequer." The king's treasurer, in ancient times, kept his accounts on a table marked in squares like a checker-board. The squares he used to assist him in his computations. Hence the treasury was known as the "exchequer," and it is probable the name "check" was first given to an exchequer bill.

In the Middle Ages there lived a learned monk named Duns Scotus. In those days people were fond of discussing theological questions which would seem to us very ridiculous, such as, "How many angels can stand on the point of a cambric needle?" In all these discussions Duns Scotus took the lead, and was revered by the people as a man of great learning. A few years later people decided that all this theological quibbling was a silly waste of time, and

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they ridiculed the same men whom they had a short time before so greatly admired. Duns Scotus had been a leader, and now, when any one discussed senseless questions, people would shake their heads and say, "Oh, he's a Duns." By this they would mean that he was a follower of Duns Scotus. So the name of one of the most learned men of his time is used now only in an exactly opposite sense, in the word "dunce."

When Christianity was introduced into Italy, it was accepted first by the dwellers in the cities, while the people of the villages clung to their old religion. The Latin word meaning villagers is *pagani*, and so those who did not believe in Christianity became known as "pagans." In the same way, in England, those outside the towns were called "heath-men," which became "heathen" at a later period.

"Politics" comes from *polis*, a city, which indicates that political interests were once confined to those who dwelt in the cities.

"Ambitious" is derived from two words meaning to go around. If a person wished to secure a public position, he would go about the city soliciting votes. The more "ambitious" he was to secure the appointment, the more he would go around in search of supporters. It was customary also for the aspirant for public office to array himself in white robes. Hence he was called a "candidate," from *candidus*, white.

"Salary" comes from *sal*, meaning salt. Perhaps that is why we describe a worthless fellow as "not worth his salt."

"To canvass" meant originally to sift through canvas. "Filter" meant to pass through felt.

"Tease" comes from teasel, a species of thistle once used for dressing wool. We all know what a prickly person a tease is. "Brusque" comes from broom, a prickly shrub. "Chagrin" is from shagreen, a hard, stiff leather, very irritating when worn next the skin. "To harass" was formerly to harrow. "Exasperate" means to make rough, while "nag" and "gnaw" are the same words.

"Try" goes back to an old word meaning to thrash, that is, to separate the grain from the chaff. From this it came to mean to sift out the truth, to experiment, to attempt.

"Discuss" means to shake asunder—that is, to get at the truth by shaking off all falsehood. Spenser in the "Faerie Queene" writes:

> All regard of shame she had discust [*i. e.*, shaken off].

"Rival" and "river" are both from the Latin word *rivus*, meaning stream. "Rivals" were originally those who lived on the banks of the same stream, and who would both wish to secure the water-rights.

"Window" in the old English writings is spelled "windor." From this spelling it is only a step to the form "wind-door," which at once suggests the origin of the word. Before the discovery of glass, windows were openings to admit air.

"To distinguish" once meant to prick off, as with a pin or other pointed instrument, as candidates for honors in school have a mark put against their names to distinguish them.

The strong and sturdy tree is often selected as the symbol of that which is firm and unchanging. The propriety of this comparison appealed to our ancestors, and they applied the same word to "tree" and "truth." The vine, however, is easily turned aside from its path, is weak and pliable, and from its Latin form, *vitis*, we obtain our word "vice." Similarly, "wicked" and "wicker" are from the same root.

"Cancel," "chancel," and "chancellor," all come from the Latin *cancelli*, meaning bars or grating. The chancel of a church is separated from the body of the church by a screen of brass or ironwork. A chancellor is railed off from the rest of the court. To cancel is to cross out with lines running in different directions resembling grating.

"Canopy" is derived from a word meaning gnat, and was first applied to a curtain to keep out mosquitoes.

"Lunatic" comes from the Latin *luna*, the moon. Lunacy was once supposed to be caused by the evil effects of the moonlight.

"Villain" had formerly no offensive meaning, but signified one attached to a villa or country-house. A "blackguard" was also once a person who cared for the kitchen utensils, one of the lowest menials of the court. He received his name of

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blackguard from the color of his charge and his own.

The withdrawal of light and heat with the setting sun inspired the ancient races with terror. Our word "night" can be traced back to a very old Sanskrit word, meaning to perish. "Night" was to the early races the death of the day. The "west," where the sun vanished from their sight, they connected with the word "waste," to indicate a barren land, a region of death. The "east," associated with the daily return of the sun, means bright and warm.

Wax was once used to conceal defects in articles offered for sale. "Sincere" means without wax—that is, without any device or attempt to deceive.

"Calico" came originally from Calcutta; "gamboge," from Gambodia; "millinery," from Milan; "bayonet," from Bayonne; and "china," from the country of the same name.

Emerson tells us that "words are fossil poetry." They are also fossil history, and with these few examples to guide you, and with the aid of your dictionaries, you may easily pursue further by yourselves the study of this chapter from the story of the past.

Books and Authors

"Benjamin Jowett" [1]

The late Master of Balliol, the editor of Plato, beloved of all scholars, Benjamin Jowett, was a man whose personality left a distinct impress on all who knew him. The writer remembers one occasion when Jowett was Vice-Chancellor of the University of Oxford, and in that capacity was called upon to introduce a distinguished lecturer who was the first of his profession to lecture before the University. The "foreigner" was Mr. (now Sir) Henry Irving, whose sonorous and well-rounded periods, contrasted with the Vice-Chancellor's characteristically high voice, sounded like the clang of a cathedral bell after the chirp of some wood-bird. With his commanding forehead and his infantine smile, Jowett seemed a cherub indeed, but this was more than ever intensified to one who heard his pleasant falsetto voice. In the third edition of his readable "Benjamin Jowett," Mr. Tollemache says, in regard to the Master's most salient feature, "The voice was the man." It is at once felt to be so if we observe how inevitably his friends, when repeating his sayings, fall into Jowett's peculiar accent.

In this enlarged book, full of capital stories, Mr. Tollemache mentions the case of the sister of an undergraduate who was ill at Balliol. The sister went to stay with the Master, and received from him the utmost kindness and attention. When she was taking leave, she first hesitated, and then said that before parting she would venture to ask a very particular favor. As she again hesitated, the Master grew uneasy and looked interrogative. At last out came the request, "Will you marry me?" He paced up and down and blushed deeply as he replied, "That would not be good either for you or for me." It was now the young lady's turn to blush. "Oh—oh—I meant to say, I am going to be married, and would you perform the service?" Poor girl! says Mr. Tollemache, she had been refused by Jowett without having proposed to him!

The great reason for the Master's popularity is found in the combination of his independence and tact. This tact, and also Jowett's peculiar irony, were never better illustrated than in an incident which showed the Master's decorous reticence in the presence not merely of boys, but of young men. A distinguished traveler, who had spent some time in the East, dined with Jowett; and a party of Oxonians, including some undergraduates, was asked to meet him. The Orientalized veteran, after the ladies had left the room, told some anecdotes about Eastern customs, the narration of which in the presence of young men was far from edifying. One anecdote, in particular, threatened to be more startling than its predecessors. There was a general wish to check the unconscious transgressor, but there was a no less general unwillingness to say anything which might hurt his feelings. At last, after giving the signal to rise from the table, Jowett said to him, "Shall we continue the conversation when we have joined the ladies?"

We think of the Master first of all in his connection with literature. Of Scott's novels his favorite was "The Bride of Lammermoor"—a preference shared by Matthew Arnold and by Mr. Lowell. Mr. Tollemache says: "I heard him pass judgment on Browning. He came across a statement in the 'Saturday Review' that we had one poet of the first order, but that we had scarcely another who could be ranked even in the second class. He stopped, looked straight before him for a second, and then said, 'I think that Browning deserves a *shady first*.'" Jowett disliked Carlyle's pessimism, but he

[1] *Benjamin Jowett.* By the Hon. Lionel A. Tollemache. Third Edition. Edward Arnold, New York. $1.50.

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seems to have admired Carlyle's "Heroes," with the exception of Goethe. Shortly after Carlyle's death, reference was made to Proctor's statement that it was not impossible that, about the year 1897, a comet might strike the sun, and for a few days raise the sun's temperature just so much as to cause the destruction of all animal life on the earth. "How pleased," said Jowett, "would Mr. Carlyle have been to hear this if he had been alive!"

Jowett's comments on the fact that history is but past politics were always worth hearing. He quite agreed with Dean Stanley in wishing that a monument to the Prince Imperial could have been put up in Westminster Abbey. That the heir of the great Napoleon should have died fighting on the English side was a piece of irony worthy of a Greek tragedy. Jowett thought that a memorial of so extraordinary a catastrophe would have an interest for posterity; and that in the great national collection of monuments—our petrified history, as Mr. Tollemache calls it—such a memorial would not be out of place. The Master was distrustful of democracy, but he did not seem to be skeptical about progress However, he was not a consistent thinker. At one time Mr. Tollemache asked him about Lord John Russell's statement that there was no reason why a nation should not remain great forever. "This led to my asking Jowett whether he thought that the analogy of the decadence of the nations of antiquity obliged us to expect that modern nations will also decline. He answered that the analogy does not quite hold. The great industrial development of some modern nations places them on a different footing from the ancient nations, whose population consisted chiefly of slaves. . . . What did he think of the value of civilization and of its future? I will not again employ the metaphor of the rotating squirrel; for that metaphor, while it seems to express Jowett's view of the course of metaphysical inquiry, does not fully express his view of the course of civilization. Goethe, we all know, said that civilization moves, not in a circle, but in a spiral. To complete this metaphor, let us suppose the spiral to be horizontal, like a corkscrew laid flat on a table. Human society, traveling along the line of such a spiral, has its ups and downs, but is continually going forward in a definite direction. This metaphor, I think, fairly expresses Jowett's view."

It is, however, in connection with philosophy that most of us have learned to know and love Jowett. Of Socrates and Plato, we all know, he was a worshiper. The maintenance of Greek philosophy in the position which it has held in education seemed to him essential to a high standard of university life. He regarded as superficial the view expressed in Macaulay's Essay on Bacon that philosophy should be thrust aside to make way for science. He probably thought that if Macaulay had not felt such an airy disdain for metaphysics he might have been saved from some of his metaphysical errors. Mill once coupled together Plato and Luther, alleging that each of those great men belonged to the class of intellectual reformers, who, having succeeded beyond all reasonable expectation, spend their old age in moderating the ardor of disciples who are eager to outrun their master. In this sense, says Mr. Tollemache, the remark may, with much truth, be applied to the Oxford Plato.

Jowett rarely made a remark on religion which was not worth repeating. On one occasion Mr. Tollemache expressed regret that Catholicism seemed unable to shake off the belief in eternal punishment. Jowett replied that the Catholics have a safety-valve in their doctrine of purgatory. "I reminded him that, according to their belief, hell lies below purgatory, and that the poor wretches who are consigned to this nether region will not be suffered to rise *via* purgatory to heaven. Enlightened Catholics, he rejoined, would reserve hell for a few very wicked people; all persons whom they, or we, care about would be started on the upward track." As an exponent of religious education and discipline, the Master of Balliol was a unique figure. There is a story of a somewhat priggish youth who told Jowett that he could not convince himself of the existence of God: "I cannot see any signs of Him in nature, and when I look into my own heart I fail to find Him there." Jowett replied: "You must either find Him by to-morrow morning, or leave college." There is much entertaining and instructive comment on the Master's skepticism, but to his constructive work in philosophy and religion Mr. Tollemache hardly does complete justice. We are glad, however, to see the insertion of this introduction to Jowett's edition of the "Phædo:"

> We are more certain of the existence of God than we are of the immortality of the soul, and are led by the belief in the one to a belief in the other. . . . Nor need we shrink from pressing the analogy one step further. We are more certain of our ideas of truth and right than we are of the existence of God, and are led on in the order of thought from one to the other.

That was the Master's creed—God, immortality, duty—but he arranged them in the order of duty, God, immortality.

"Travel and Talk" [1]

Mr. Haweis is widely known as the author of "Music and Morals." He is a pronounced Broad Church Anglican clergyman, and a popular pastor of a church in London. He visited this country as early as 1885. In fact, he has traveled and lectured over the round world. The notes of these travels, and letters and reminiscences of the people he has met, his impressions of this place and that, his queer and commonplace experiences,

[1] *Travel and Talk: 1885-93-95. My Hundred Thousand Miles of Travel Through America, Australia, Tasmania, Canada, New Zealand, Ceylon, and the Paradises of the Pacific.* By the Rev. H. R. Haweis, M.A. In two volumes, with two portraits. Dodd, Mead & Co., New York. $5.

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Mr. Haweis has put into a book of two volumes that he calls "Travel and Talk," and embellishes each of the two volumes with a portrait of himself. Both pictures apparently represent the Rev. Mr. Haweis at the same time of life. The portraits, that is, the presence of the two, and the fact that the books *looked* a little like self-glorification, prejudiced the reviewer, but when the book was opened and read, prejudice melted away. Mr. Haweis's talk is altogether irresistible. His personality is engaging. He is magnetic. Then he knew the people we know—Phillips Brooks, Oliver Wendell Holmes, Henry Ward Beecher, Mr. Andrew Carnegie, the Rev. Dr. Heber Newton, Courtlandt Palmer, Walt Whitman, President Cleveland, and many others. The style is light and pleasing. In drawing a character he sketches it in two or three strokes. In short, whether in Chicago or in Ceylon, this *raconteur* of a parson is irresistible. The most determined growler will yield to the fascination of his pages. Always frank—at times startlingly candid—but good-natured, the author is a cosmopolite. He can adapt himself to the Maori and the Bostonian. Only a little flaw here and there mars our enjoyment. Mr. Haweis has not taken pains to call some people by their right names. For example, he calls the Bishop of New York Henry *Charles* Potter.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending February 5. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Studies in Acts; or, The New Testament Book of Beginnings, by W. J. Lhamon, M.A. (Christian Publishing Company, St. Louis), is a volume of sermons, interpretative, spiritual, and practical, based on the Book of Acts. The only critical work is in the introduction, and in notes and comments which occupy about one-quarter of the volume in supplemental pages. In our judgment, there is great advantage in such series of sermons as this volume, making the congregation acquainted with special books in their entirety, and so with the Bible as literature. The lay reader will find the volume interesting as giving a panoramic view of the beginnings of the Christian Church.

The Story of the Chosen People (American Book Company, New York), by H. A. Guerber, the author of "Myths of Greece and Rome," is a capital little volume in which we find the story of the Hebrews told in the same objective manner as the story of the Greeks and Romans by the same author. This book is an especially valuable one for young readers. While the stories are derived from the Old Testament, they are told from a patently secular standpoint. They become no longer, for the time being, religiously or doctrinally significant; they are simply historical stories. The author's style is so simple that the youngest child will easily understand it.——Another book on the Old Testament is *The Empires of the Bible*, by Mr. Alonzo Trevier Jones. (Review & Herald Publishing Company, Battle Creek, Mich.) This bulkier volume is not so much a history as a compilation. It covers the period from the Deluge to the Babylonian Captivity. The author proposes a second volume which will cover the period from Nebuchadnezzar to the fall of the Roman Empire. The author's idea is to weave together in one connected story the history in the Bible and the ancient inscriptions.

Among the books of religious meditation which the Lenten season always brings to the light, none will be more widely read or more generally helpful this year than the series of Lenten readings selected chiefly from the unpublished manuscripts of Bishop Brooks and published under the characteristic title *The More Abundant Life*. It has been noted by many readers that "abundant" and "abundance" were key-words with Phillips Brooks—words which he constantly used, and which came in a certain way to be typical, not only of the view of life which he held, but also of the man. No other words more fitly characterize his rich and noble personality, as well as his rich and fertile intellect. This volume also contains well-chosen selections from religious verse. It is not only a book for the Lenten season, but for all seasons. (E. P. Dutton & Co., New York.) ——From the same publishers comes a smaller book, *The Daily Round for Lent*, the character of which is indicated by the line quoted on the title-page, "A Few Calm Words of Faith and Prayer."

The long list of church hymn-books has received a dignified addition in the new hymnal *In Excelsis*, just published by the Century Company. It is a distinct advance in quality of music and comprehensiveness of hymnology beyond the hymn-books previously published by the same house with such success. In appearance and character it follows somewhat the lines of the "Plymouth Hymnal," but comprises a larger number of hymns and tunes. It is to be welcomed as another sign that other denominations than the Episcopalian desire to have a trained musical and literary taste exercised in the preparation of congregational music.

Faithful unto Death, a story of the missionary life in Madagascar of William and Lucy Johnson, has been edited by Mr. P. Doncaster and published by Messrs. Headley Brothers, London. In this volume our knowledge of topography and ethnology has been increased, as well as our knowledge of religious endeavor.

HISTORY AND BIOGRAPHY

Mr. Andrew Lang, like Sir Walter Scott and like all admirers of the romantic, has a strong sentimental love for the Jacobites, and especially for

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their idol, "Prince Charlie," the Young Pretender. At the same time Mr. Lang, on the intellectual and moral side, has no illusions about Prince Charlie's personal character, nor about England's gain in the fall of the Stuarts. In *Fickle the Spy* he gives us an interesting study of an episode in the Young Pretender's life about which there has been doubt and lack of knowledge. "Pickle" was the chief Glengarry (Alastair Ruadh Macdonnell), a Jacobite until after the '45, then a spy in the Hanoverian interest. He was in the fullest confidence of the Stuarts, and his papers give clear light on their movements from 1750 to 1763—a period when their cause was really hopeless, but when they continued to make plot after plot, all promptly reported by "Pickle" to the English Government. Mr. Lang treats his subject seriously and rather minutely. As a whole, the book is good reading, though at times one regrets that the author "resisted the temptation to use Pickle as the villain of fiction." (Longmans, Green & Co., New York.)

M. Charles Gavard's "Lettres et Notes" have now been translated and published in English under the title *A Diplomat in London*. (Henry Holt & Co., New York.) There is in them much interesting reading, and the book fairly teems with anecdotes. We are glad to note that there is an index. From 1871 to 1877 M. Gavard was a member of the French Embassy at London.

NOVELS AND TALES

We long ago recognized the remarkable knowledge of life in India possessed by Mrs. Flora A. Steel. Her many short stories and the novel called "The Potter's Thumb" abundantly proved this. We are not surprised, therefore, to learn that her new novel, *On the Face of the Waters*, has at once attained wide popularity. The subject, the Indian Mutiny, is a fascinating one in many ways; the author's study of the native character and of race and religious differences is unsurpassed. The fatal folly which led blundering officials to do that which must be taken as a deep insult by Mohammedans and Brahminists alike is keenly pointed out, as well as the military blundering which followed the first outbreak. The scene of the story is laid chiefly at and near Delhi, and the interest culminates in the siege and capture of the city. The novel is strong in its plot, in its characters, and in its grasp on a multiplicity of historical facts. It is, however, weak in one point: the style is curiously careless, clumsy, and sometimes obscure; a thorough reconstruction of sentences would often be a great improvement. (The Macmillan Company, New York.)

No one can complain that Mr. Anthony Hope's *Phroso* lacks plot. Indeed, it seems to us to have plot enough for two novels. As a story of intrigue, excitement, scheming, and fighting, it is clever enough, but it lacks the finer touches of wit and originality that made "The Prisoner of Zenda" a book superior to most of the class just described. Of Mr. Hope's books, "The Prisoner of Zenda," parts of "The Heart of the Princess Osra," and "The Dolly Dialogues" seem to us to have certain qualities not at all prominent in such books as "Count Antonio" and "Phroso." (F. A. Stokes Company, New York.)

For the White Rose of Arno is a stirring and readable tale of the last campaign in England in behalf of the Stuarts. The author is Mr. Owen Rhoscomyl, a Welshman we should presume, who has found in Wales some extremely interesting material of a semi-historical kind. In the preface he admits that he does not know why the phrase "the white rose of *Arno*" should have been a rallying-cry for the Jacobites. A curious though unimportant question is involved. (Longmans, Green & Co., New York.)——Maria Edgeworth's *Belinda*, cleverly illustrated, has been added to the edition of Miss Edgeworth's novels published by the Macmillan Company.

Mary Lee Stark, the author of *The First Temptation* (Eaton & Mains, New York), has written the story of a poor boy who yielded to temptation, and made retribution. His victory led to his obtaining a situation, through which he won promotion.

The attempt to put the history of any period or any movement in the form of fiction is a dangerous experiment, unless the hard facts are made to lend themselves to the needs of the story. Mrs. Marshall, in *A Haunt of Ancient Peace* (The Macmillan Company, New York), tells the story of Little Gidding, the community or settlement developed under Nicholas Ferrar, the friend of George Herbert and Dr. Donne, called the "poet-preacher, the rector of Bemerton." The trials of John Davenport, the Puritan, and his wife, who hated everything the Puritans loved, furnish the thread of fiction that winds itself through the book without holding its parts together.

REFERENCE BOOKS

The Werner Company of Chicago send us the first volume of a *New American Supplement* to the "Encyclopædia Britannica," which latter work, as we understand it, this publishing firm continues to sell without the consent and against the wish of its original editors and publishers, who spent three or four millions of dollars in the preparation of the great work. In the future, under the present copyright law, such perfectly legal appropriation of other people's toil and expenditure without compensation will be impossible. The supplement now prepared by American editors aims to supply the recognized defects of the "Britannica" as a general work of reference for American readers. Many of the contributors are specialists of reputation. American biography, geography, and invention receive especial attention. Without doubt these supplementary volumes are of value also in bringing information down to a comparatively late date. A series of cross-references makes it easy to find in the main work many topics which are there

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treated under a generic head, thus doing much to obviate the criticism often made that the "Britannica" is rather a series of treatises than a convenient reference-book. The illustrations are crude, and would much better have been omitted. ——The same publishers send us a new and revised edition of Dr. James Baldwin's *Guide to Systematic Readings in the Encyclopædia Britannica*. This is a work on which great labor was expended. Dr. Baldwin's idea is carried out thoroughly and with high intelligence. As a single example, take the subject "Bankers and Banking." Under such heads as Money, Mints, Sixteen to One, Banks, Clearing-House, Exchange, United States Currency, Famous Bankers and Financiers (we note that Lyman J. Gage and Hetty Green are included) an extensive and classified course of reading in the Encyclopædia and its Supplement is laid down.

EDUCATIONAL

Composition-Rhetoric, by Professors Fred Newton Scott and Joseph Villiers Denney (Allyn & Bacon, Boston), is a text-book which provides for a closer union between secondary composition and secondary rhetoric, for a more systematic method of instruction in paragraph-writing, and, above all, which indicates that a composition is not a dead form, but the living product of an active, creative mind.

The University of the State of New York has published its third *Annual Report of the Examination Department*. Some years ago this large department was separated from the general administrative work, and the great growth in the various examinations under the control of the Regents has been clearly marked. The report has especial importance on account of the increased interest in professional and technical examinations. Whereas a few years ago a score or more of candidates assembled in a small room in the metropolis, there are now from 1,000 to 1,500 candidates in a single week. The director of the department, Mr. James Russell Parsons, Jr., tells us that, though the use of academic papers is entirely optional, yet it is growing steadily, and schools even in small villages throughout the State are seeking to obtain admission to the university in order to share this privilege. Many States, which have not yet followed the example of New York, are considering the advisability of adopting New York's preliminary examinations for admission to the study of law, medicine, veterinary medicine, and dentistry.

In *Rich and Poor* Mrs. Bernard Bosanquet has made a valuable contribution to a group of books which might be classed as educational-philanthropic. (The Macmillan Company, New York.) Miss Jane Addams and her co-workers of Hull House, Chicago, led the way in "Hull House Maps and Papers." Mrs. Bosanquet has taken one of the seven parishes that constitute East London as her subject. She presents the history of the locality, the forces that brought about the gradual changes until it became a part of East London; the public charities of this parish, the method and the results of their distribution; the people of the parish, their standards of life and their home surroundings; the women of the parish, both the dark and the bright side. The book is a close, discriminating, sympathetic study, written, not to prove the scientific accuracy of the writer's views on sociological questions, but to help the student and the worker among the self-respecting as well as the suffering poor to understand the life they have not lived. The locality described is English, but the people present the same problems of humanity, both in the helped and the helpers, that we have. The writer states the foundation of her theories in the preface: "I maintain that if you can make man or woman more honest, sober, and efficient than before, he will not only be more likely to find an opportunity of rendering service to the community (*i. e.*, to find work), but will also, by his higher range of wants, increase the opportunities of other people (*i. e.*, increase the amount of remunerative employment)." The book is hopeful in tone.

NEW EDITIONS

To the Athenæum Press Series has been added Carlyle's *Sartor Resartus*, edited by Professor Archibald MacMechan. The introduction is an exceptionally valuable piece of work, extending as it does over seventy pages, and containing a very intelligent and careful study of the sources, the character, and the significance of "Sartor Resartus." (Ginn & Co., Boston.)——*The Last Essays of Elia*, by Charles Lamb, fitly find their place in the Temple Classics. (The Macmillan Company, New York.)——Kate Milner Rabb's *National Epics* contains brief descriptions of, with characteristic selections from, all the great epics, beginning with the Hindu "Ramayana" and ending with "Paradise Regained." Between these two chronological extremes one finds the "Iliad," the "Odyssey," the "Kalevala," the "Æneid," the "Beowulf," the "Nibelungen Lied," the "Song of Roland," the Persian "Epic of Kings," the Story of the "Cid," the "Divine Comedy," "Orlando Furioso," the "Luciad," and "Jerusalem Delivered." The editor's method in this volume is to present a very brief description of the epic which she is treating, with a bibliography and criticism upon it, an account of standard translations, together with the story of the epic, concluding with appropriate selections. (A. C. McClurg & Co., Chicago.)

MISCELLANEOUS

The bound volume of *Garden and Forest* for 1896 embodies a great mass of valuable and readable information on the subjects indicated by the periodical's title. While Americans do not, as a rule, take an interest in gardening such as is felt by the average wealthy Englishman, they are slowly awakening to the æsthetic possibilities of floriculture, as well as to the practical necessity

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of a more enlightened conservation of our forests; and in promoting this educative work "Garden and Forest" ranks with the higher grade of foreign periodicals devoted to the same objects, while cultivating a more popular spirit. (Garden and Forest Publishing Company, New York.)

As time goes on, there seems to be no lack of interest in hypnotism, automatism, and related phenomena. It is to be supposed, therefore, that Dr. Osgood Mason's *Telepathy and the Subliminal Self* (Henry Holt & Co., New York) will have many readers. Certainly we want to know whether thought-transference is a fact or a delusion. Dr. Mason states his problems fairly, and the book is a not inconsiderable contribution to psychical research.

Literary Notes

—Mrs. Wiggin's "Marm Lisa" has had a great success. It is already in its eighteenth thousand, and bids fair to rival the author's other books in popularity.

—Messrs. T. Y. Crowell & Co. announce the second edition of "The Bible as Literature;" most of the chapters of this book originally appeared in The Outlook.

—Dr. Watson's ("Ian Maclaren's") stories are now being translated into French, and it will be interesting to see how they look in that garb. Some of the tales are to be printed in the "Revue des Deux Mondes."

—Mr. John Kendrick Bangs has written a sequel to his "House-Boat on the Styx." The new story is called "The Pursuit of the House-Boat." It is illustrated by Mr. Peter Newell, and is being published in "Harper's Weekly."

—The series of articles on "The Prophets of the Christian Faith" which attracted so much attention as they appeared in The Outlook during 1895 have not only been published in book form with the same title by the Macmillan Company, in this country, but have now appeared in England, by arrangement with The Outlook, in a handsome volume issued by Messrs. James Clarke & Co, of London.

—M. Ferdinand Brunetière, who is about coming to America to deliver the Lawrence Turnbull lectures on poetry at the Johns Hopkins University, is to be accompanied on his trip not only by Madame Brunetière, but also by Madame Blanc, better known as "Thérèse Bentzon." M. Brunetière has just published an introduction to the French translation of Mr. Balfour's "Foundations of Belief."

—During the visit to Paris of the Czar and Czarina of Russia, M. de Hérédia wrote some eulogistic verses in their honor. Their Russian majesties were highly pleased, and said so. Acting on this, M. de Hérédia recently sent a collection of his books of poems to St. Petersburg, but it was promptly stopped at the frontier, and the surprised poet received it again marked, "To be returned; prohibited." It is expected that the act of the censor at the Russian frontier will be corrected by his superiors. Meanwhile people are saying that it is possible to be more royalist than the king.

—The first of a new series of annual volumes on politics is now being published in England. The department called "General Retrospect of the Year" is written by Mr. H. D. Traill, a Conservative, Mr. H. W. Massingham, a Liberal (and the editor of the London "Daily Chronicle"), and Mr. George Bernard Shaw, a Socialist. Other sections will be "Foreign Politics," by Mr. G. W. Steevens, "The Navy," by Mr. H. W. Wilson, "The Army," by Captain F. N. Maude, and "London," by Mr. Robert Donald (the editor of "London"). Americans will take a peculiar interest in the first volume of this annual, since the department called "The United States" is written by Dr. Albert Shaw, the editor of the American "Review of Reviews."

Books Received

For week ending February 5

ALLYN & BACON, BOSTON

Scott, Fred. W., and J. V. Denney. Composition-Rhetoric. $1.

AMERICAN BOOK CO., NEW YORK

Guerber, H. A. The Story of the Chosen People. 60 cts.

THE CENTURY CO., NEW YORK

In Excelsis. (Hymns with Tunes for Christian Worship.) $1.35.

CHRISTIAN PUBLISHING CO., ST. LOUIS

Lhamon, W. J., M.A. Studies in Acts.

E. P. DUTTON & CO., NEW YORK

Brooks, Rt. Rev. Phillips, D.D. The More Abundant Life. (Lenten Readings.) $1.25.

The Daily Round for Lent. 50 cts.

EATON & MAINS, NEW YORK

Stark, Mary Lee. The First Temptation.

THE GARDEN & FOREST PUBLISHING CO., NEW YORK

Garden and Forest. Vol. IX. January to December, 1896. Conducted by Charles S. Sargent.

GINN & CO., BOSTON

Carlyle, Thomas. Sartor Resartus. Edited by Archibald MacMechan.

HEADLEY BROS., LONDON, ENGLAND

Faithful unto Death. (Story of Life of William and Lucy S. Johnson.) Edited by P. Doncaster. 3s.6d.

HENRY HOLT & CO., NEW YORK

Gavard, Charles. A Diplomat in London. 1871-1877. Translated. $1.25.

Mason, R. Osgood, M.D. Telepathy and Subliminal Self. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Lang, Andrew. Pickle the Spy; or, The Incognito of Prince Charles. $5.

Rhoscomyl, Owen. For the White Rose of Arno. $1.25.

THE MACMILLAN CO., NEW YORK

Bosanquet, Mrs. Bernard. Rich and Poor. $1.50.

Lamb, Charles. The Last Essays of Elia. 50 cts.

Marshall, Emma. A Haunt of Ancient Peace. $1.50.

Edgeworth, Maria. Belinda. $1.50.

Steel, Flora Annie. On the Face of the Waters: A Tale of the Mutiny. $1.50.

A. C. M'CLURG & CO., CHICAGO

Rabb, Kate Milner. National Epics. $1.50.

REVIEW & HERALD PUBLISHING CO., BATTLE CREEK, MICH.

Jones, Alonzo Trévier. The Empires of the Bible.

FREDERICK A. STOKES CO., NEW YORK

Hope, Anthony. Phroso. $1.50.

THE WERNER CO., NEW YORK

Encyclopædia Britannica, New American Supplement. Edited by D. O. Kellogg, D.D. In Five Volumes. Vol. I.

Baldwin, James, Ph.D. A Guide to Systematic Readings in the Encyclopædia Britannica.

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The Religious World

Rev. William Kincaid, D.D.

The Congregational Home Missionary Society, as well as the churches at large, has suffered a severe loss in the death of Dr. Kincaid, who for many years had been one of the Secretaries of the Society mentioned. His career of service had been an honorable and useful one. He was a graduate of Oberlin College, held pastorates at Rushville, Oswego, and Spencerport, N. Y., in Oberlin, Ohio, where for many years he was pastor of the Second Church, and in Kansas. For three or four years he was District Secretary of the American Board in New York. His training and rare executive ability especially fitted him for the service to which he was called in connection with Home Missions, and few men in recent years have performed a better service in that cause. Dr. Kincaid was one of the most stalwart men, physically, who ever entered the doors of the Bible House in New York, but an insidious disease did its work, and in the prime of his splendid manhood he has been taken away. As a pastor and an executive officer, and still more in his home and the society of his friends, he was esteemed and honored as a gracious and genial gentleman, an earnest preacher, and a warm-hearted and loyal friend. His sickness was long-continued and painful, but his faith was serene and beautiful. The funeral services were held on Monday afternoon, February 15, in the Clinton Avenue Congregational Church in Brooklyn, of which he was a member.

Is Accuracy Worth While?

In a spirit which we do not wish to characterize, the "Interior," of Chicago, has commented on articles published by the senior editor of this paper. How a man of so much insight as the editor of the "Interior" can find in these articles all that he imagines he finds is a mystery. But we pass that question to ask whether accuracy in statement is ever of any importance. In the "Interior" of February 4 we read the following: "The Congregational Ministers' Meeting in New York City, when its members received their copies of the 'Interior,' at once took action, and by a nearly unanimous vote repudiated the teachings of Dr. Abbott." Let us analyze this statement. The Congregational ministers of New York never took action concerning the teachings of Dr. Abbott. The subject was never mentioned in the Ministers' Meeting of that city. The action to which we suppose the editor refers was that taken at a meeting held in Brooklyn of an association of Congregational ministers—an association which does not include all the Congregational pastors of the two cities of New York and Brooklyn. The meeting was not a full one, and there were a number of votes cast in the negative. Moreover, the action was not based on anything which appeared in the "Interior," but on a garbled and false report which appeared in a local daily paper, and concerned, not the articles in The Outlook on "The Theology of an Evolutionist," but a series of sermons which Dr. Abbott has been preaching in Plymouth pulpit on Biblical Criticism. When the facts came out, one of those ministers, Dr. Behrends, without retracting his dissent from some of Dr. Abbott's opinions, wrote, in a manly way, an apology, which was printed in a Brooklyn paper. When the statement in the "Interior" is analyzed, how much truth does it contain? We are accustomed to such inaccuracies in secular papers in political campaigns, but are they altogether worthy of a Christian newspaper?

Mr. Moody's Birthday

On February 6 Mr. Dwight L. Moody reached the age of sixty. When his work as an evangelist is considered, and the many years in which he has been prominently before the public are remembered, it will probably surprise many to be told that he is but sixty years of age. The birthday was passed by the evangelist quietly at his home in Northfield. It had long been the desire of his friends to celebrate this anniversary with some substantial present which should express their appreciation of the man and his work. An attempt was made to secure funds for the building of a chapel at Mount Hermon. Dr. F. B. Meyer undertook to raise a subscription in Great Britain, while other friends undertook the same task in this country. $30,000 was secured, of which $13,000 was raised in Great Britain. It is also hoped that the debt of $10,000 upon the auditorium erected at Northfield three years ago may be raised during the present year. Few men bind others to them with bonds so strong as Mr. Moody. His very honesty and earnestness contribute to his power. Such brusqueness in others might repel; in him it attracts. His work has been immense, not only as an evangelist, but as the founder of great schools, and as a promoter of works of practical philanthropy. His friends have done well thus to honor him. He has well served his generation. No man in the English-speaking world attracts larger audiences. May his bow abide in strength for yet many years! Those who often differ with him congratulate him on this anniversary as heartily as those who are nearer to him. Such men are all too few. They prove that inspiration did not belong alone to the past, but that it is a vital fact in our days.

The Broadway Tabernacle

Although it has been long without a pastor, the Year-Book of the Broadway Tabernacle,

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which has just been issued, shows that that church is in a vigorous and prosperous condition. It suffers, as all churches do suffer, in the absence of a regular ministry, but it is fortunate in having as its assistant pastor a man of rare tact and fitness for the position. The rolls of the church have been carefully pruned, and the present membership is about seven hundred and fifty. A large number of members followed Dr. Stimson in the formation of the Manhattan Church. Bethany Church, which is a branch of the Tabernacle, situated in Tenth Avenue, is one of the most efficient of what may be called mission churches. The Tabernacle has been greatly bereaved during the past year in the death of Mr. Austin Abbott, who was long one of its most honored deacons, and whose death is appropriately recognized by resolutions recorded in the book. The benevolent contributions of the year amounted to over $26,000. The Year-Book contains reports of the Society for Women's Work, of the Sunday-school, the Chinese Sunday-schools, of the Bethany Church, and numerous other organizations. It also contains a paper read by Dr. Stimson before his resignation, his letter of resignation, and the paper adopted by the trustees and deacons in reply. Although a down-town church, the location of the Tabernacle is peculiarly central. If its record is so favorable under the circumstances of the past year, there need be no discouragement on the part of those connected with its management as they face the future. It ought to be, as it has been in the past, the most distinctly representative of the Congregational churches in the country. Its history is an inspiration, and its future, we believe, will still be worthy of its noble past.

The Policy of Union Seminary

At a meeting of the Directors of Union Theological Seminary held on Tuesday, February 9, Dr. Charles Cuthbert Hall was unanimously elected to succeed Dr. Thomas S. Hastings as President of that institution. After the election of Dr. Hall Dr. Hastings referred to the policy of the Seminary in the past and in the future. In the course of his remarks he spoke as follows:

> If those who oppose us think that they are going to gain anything against the independent feeling of this Seminary by the selection of Dr. Hall, they will be mistaken. Dr. Hall has been with me all through these years of conflict and trial, and I know that he has stood like a rock. If there is anything that I hate, it is a coward, especially an ecclesiastical coward. I like to see men take a manly stand, and I think that people will see that I have been nothing to what Dr. Hall will be in facing all enemies, whether it be a session, presbytery, or even a General Assembly. The Church will find that we are all right. They have got to keep their hands off, however. Union Theological Seminary means to govern itself in spite of any presbytery or General Assembly."

In reply, Dr. Hall said that he could say Amen to all that Dr. Hastings had said. He affirmed that he should not undertake his office in any belligerent spirit toward any individual or any body of individuals, and that the policy of the institution would be a peace-loving and peace-seeking one. He said: "We do not attack or disparage other persons reaching conclusions different from our own in matters of doctrine or life; but what we shall welcome is a similar manifestation of Christian courtesy on the part of brethren in the Church everywhere."

Dr. Meyer's Meetings

The Outlook has already welcomed Dr. Meyer, and given to its readers some account of his work on the other side. The meetings which he is holding in New York and Boston have been thronged. Carnegie Hall has been packed to its utmost capacity by interested crowds who have hung upon the words of the English preacher. He is unquestionably a man of great power. He has not the versatility of Mr. Spurgeon, but at times is perhaps quite as impressive. Mr. Spurgeon's sermons were illuminated by a sometimes splendid imagination, and not seldom made bright with the play of a really brilliant wit. Dr. Meyer is more solemn, although always sweet, spiritual, and profoundly in earnest. His work in New York has made a deep impression, and will be long remembered.

A Discussion in Chicago

Some time since the Rev. Samuel Ives Curtiss D.D., of the Chicago Theological Seminary, made reference to certain of the prophecies of Isaiah, questioning their Messianic character. He was instantly and vigorously called to account by the editor of the "Interior." This led to a discussion in the columns of that paper between the editor and Professor Curtiss. The position of Professor Curtiss was that of a conservative Higher Critic; that of the editor, of a plain man who studies his English Bible and draws his conclusions from it. The discussion ran through several issues of the paper, and was conducted with rare courtesy on both sides. Such controversies usually end where they begin, and this was no exception. And yet it was not without value. Professor Curtiss is a man whom every one recognizes as in the forefront of modern scholars; a man who is also constantly engaged in earnest and extended efforts for the improvement of the moral and religious condition of the city in which he lives. With great clearness and power he stated the view of modern scholarship in regard to the questions at issue in the discussion of the Old Testament, and especially the Messianic prophecies. He claimed and proved that the best friends of Biblical scholarship are those who approach it in a reverent spirit, and do not blink the difficulties which are presented. He denied that he and those who think with him eliminate the supernatural, and insisted that scholarship has made a firmer foundation for the faith of all thinking Christians than they had before possessed. Professor Curtiss has performed many eminent services for

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Christian truth, but has written nothing better than these articles in the "Interior," which clearly, forcibly, and convincingly justify the position of the reverent yet conservative scholars of our time, who by the path of criticism are finding a way for themselves and for others to a more intelligent and inspiring faith in the Old Testament Scriptures.

Mr. Moody's Need

Mr. Moody's seminary at East Northfield needs no commendation. It has all it desires. What it needs is sustentation. The sum paid by each pupil for tuition and board is $100 yearly. To cover cost another $100 is required. Three hundred and sixty-one pupils are enrolled this term. The shortage to be made up is therefore large. "Hard times" render it at present unusually difficult to make this up. Mr. Moody has appealed to us to second his efforts for this, and we cordially respond. Five dollars constitutes the donor a Sustaining Member for one year. Such contributions may be sent direct to Mr. D. L. Moody, East Northfield, Mass. The pupils there are young women, who, but for Mr. Moody's endeavors, would lack the means for a Christian education. Among the latest who have become his beneficiaries is an Armenian refugee, of whom we personally know. A teacher in the Girls' College sustained in Constantinople by Americans, she was offered asylum in the College during the massacre last summer. This she declined, saying, "If my people perish, I will die with them; if they live, I will live with them." Six days and nights she awaited, sleepless, the threatened butchery. At last, with her relatives, she escaped to a British ship, abandoning their house and all its contents. Having been aided to America, she is studying at Northfield in the hope of a return in a safer time to teach her countrywomen. From Northfield some three hundred missionaries, evangelists, and teachers have already gone forth. We commend this as one of the worthiest charities known to us.

The New Porch at Trinity Church, Boston

Perhaps the most elaborate piece of outside ecclesiastical carving in the country is the new porch now being executed at Trinity Church, Boston. The decorations are illustrative of the chief characters in Jewish and Christian history. The first of the large stones represents Abraham, who goes forth from his own country to found the people of Israel. The second represents Moses, who consolidates the people into a nation. The third represents Isaiah, who prophesies the coming of the Kingdom of Christ. Then follow the four Evangelists. The eighth figure represents St. Paul, the ninth St. Augustine of Canterbury, and the subject for the tenth is still to be chosen. On either side of the central arch the mother of our Lord, Saints Elizabeth and Anne, Mary, Martha, and Mary Magdelene, are to be represented. The frieze will tell the story of the chief events connected with the lives of the persons chosen as subjects for the large stones. For instance, between the figures of Abraham and Moses will be carved pictures of the patriarch going out from his native country, of the passage of the Red Sea, and of the giving of the Law. The story of our Lord is to be described as follows: The first group includes the Nativity and the visit of the Magi; the second group, Christ in the Temple with the doctors; the third group, the Baptism of Christ and the Sermon on the Mount; the fourth group, the Prodigal Son and the healing of Blind Bartimeus; the fifth group, the Last Supper; the sixth group, the Crucifixion and the Appearance of Jesus to his Disciples.

Disciple and Congregational Conference

On Monday, February 8, an all-day Conference of the Congregational and Disciple preachers of St. Louis was held at the Central Christian Church in that city. It was a meeting of unusual significance, and was held for the purpose of discussing their agreements and disagreements in a frank and friendly spirit. Such a spectacle is one of the hopeful signs of the times, and is, we trust, but the beginning of a broader and stronger fraternity between these two important religious bodies. The forenoon was occupied chiefly in hearing two able papers, one by the Rev. Dr. Burnham, pastor of the Pilgrim Congregational Church, on Congregational Church Government; the other was read by Dr. J. H. Garrison, editor of the "Christian Evangelist," on the Origin and History of the Disciples of Christ. Dr. Burnham's paper gave an epitome of the history of that great struggle for religious liberty which began with the preaching of John Wickliff and resulted in Puritanism as it appeared on New England soil. He also traced the development of the Congregational form of government in the New World, and pointed out the marvelous educational and missionary interest developed under this tree of religious liberty in a congenial clime. It was a paper of fine ability and sweet spirit. Dr. Garrison's paper was perhaps as complete and concise a statement of who the Disciples are, what they believe, and the purposes for which they labor, as has yet been made. It was strongly doctrinal, while the first was chiefly historical. The afternoon session was devoted to a free and full discussion of the two papers, in which many preachers took part. Mr. W. W. Hopkins, one of those taking part in the discussion, commenting on the Conference, said: "The development of the fact that the two bodies are in a certain strong and similar way American institutions, each imbued alike with the spirit of liberty, and each grounded on the Bible as a rule of faith and practice, and under Christ as the true head of the Church, made all present feel that we were much nearer akin

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than we knew, and that henceforth we could better reciprocate each other's wants and rejoice in each other's successes." So profitable, indeed, was this session that the committee was instructed to provide for a similar meeting in the near future. The belief and hope that the Disciples and Congregationalists would one day unite was frequently and strongly expressed.

Notes

It is proposed to open a mountain retreat for health and rest in the North Carolina mountains not far from Asheville. A large tract of land has been secured in a beautiful and healthful locality. A resort modeled something after Ocean Grove will be laid out. Religious and educational assemblies will be held there from time to time. Its projectors have great faith in the success of their enterprise.

The Madison Avenue Presbyterian Church of New York, the Rev. C. L. Thompson, D.D., pastor, has voted to sell its present edifice at Madison Avenue and Fifty-third Street and move further up town. This church, which is one of the finest in New York, was built during the pastorate of the Rev. Charles S. Robinson, D.D., and, we believe, largely by his generosity. It was reported at the time that Dr. Robinson gave not far from $75,000 toward the enterprise.

The Rutgers Presbyterian Church in New York has voted to call the Rev. Samuel McComb, late of Belfast, Ireland. Mr. McComb is about thirty-five years of age, and is represented as having had a brilliant career as a student in the universities where he studied in Ireland. Dr. Booth expresses his confidence that he will not be long in adjusting himself to the conditions of American life.

Berea College is rapidly taking possession of the hearts of the people of Kentucky and surrounding States. The number of students from the North is steadily increasing. Last summer a "university extension" work was done among the people of the mountains, in the way of lectures upon the duties of school trustees, settlement of quarrels without bloodshed, etc. One result has been a large influx of students from the mountains, mostly young people who have just taught five-months summer schools. (There are no winter schools in the mountains.) One boy came on foot a hundred and twenty-five miles! To provide for this sudden increase of students it has been necessary to erect a cheap new dormitory for young men, on the English plan, with large common sleeping-room. Professor Greenough, of Westfield, Mass., is teaching some of the extra classes in the Normal Department.

Correspondence

What is Orthodoxy?

To the Editors of The Outlook:

The two references in this week's Outlook (pages 514 and 488) to a motion, made by me, in the Presbytery of Brooklyn last week, calling in question the teaching of two books by Dr. Charles Cuthbert Hall, constrain me to ask the courtesy of your columns in order to suggest to you and your readers the following considerations:

1. The Westminster Standards constitute the standard by which, in the Presbyterian Church, every minister's public teaching is to be judged. The Confession of Faith is not, indeed, held by us to be inerrant, and on a par, therefore, with inspired Scripture, but is "received and adopted" by every minister at his ordination "as containing the system of doctrine taught in the Holy Scriptures." While strictly subordinate to the Scriptures, therefore, it expresses what, according to Presbyterian conceptions, these Scriptures do principally teach. Any man, or any book, conforming to that standard is orthodox, in the proper sense of the term. Want of conformity to this type and norm of doctrine is heterodoxy—which may thus be greater or less in degree. We recognize fully the right of other Churches to apply a different standard, judged by which we ourselves may be more or less unorthodox; and, still further, that there is a broader standard by which one might be an orthodox Protestant (as distinguished from Roman Catholic orthodoxy), yet not be "sound" by the Westminster Standards.

2. Every minister is further bound by solemn ordination engagements zealously to maintain the purity and peace of the Church. This has been commonly understood to include, *inter alia*, bringing to the attention of the Presbytery, in a proper manner and spirit, any teaching by any minister which seriously opposes or undermines "the system of doctrine taught in the Holy Scriptures."

The Presbytery is given power "to judge ministers," and, as well, "to condemn erroneous opinions, which injure the purity or peace of the Church," and cannot, without abdicating its own functions, ignore continuous attempts to spread teachings which it judges to be false. It appears to me, therefore, somewhat unjust for your editorial to stigmatize me as a "self-appointed defender of the faith." Every Presbyterian minister is, *ipso facto*, a sworn defender of the faith, as thus defined.

3. In the light of these principles, and after first privately calling the attention of Dr. Hall to the matters objected to, I called the attention of the Presbytery to the two books, especially the first, "Does God Send Trouble?" not calling him a "heretic" or alleging that he taught "heresy," or even that he was unorthodox, but avoiding all epithets, and alleging that his books appeared to me, while excellent in many ways, and filled with the earnest and devout spirit for which he is known, still to contain much that is clearly at variance (1) with the Confession of Faith, and (2) with the Holy Scriptures; especially presenting a view of God's Providence wholly unscriptural and un-Confessional. To this I may now add that Dr. Hall's view of God's relation to our troubles is as clearly opposed to the common and general belief and hope, held and cherished by the great mass of believing people in all ages, so

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that it could not be called "orthodox," judged by the broadest standard—*i. e.*, the consensus of universal Christendom—any more than by the Westminster Standards. The proof of this can be gained only from a candid and thorough examination of these works, which I cannot attempt now. Perhaps I may refer you to your own editorial in The Outlook of June 12, 1894 (on the first book), in which you say that "a theological theory underlies these sermons, and is indeed pretty clearly stated in them," with which "we do not agree," and you add immediately, "*the Calvinism which he criticises.*" This judgment is according to truth. The books are a criticism, in part, and a sharply hostile criticism, on the certain doctrines of the Confession of Faith. That Dr. Hall's honored name and now increasing and deserved praise is in all the churches does not excuse, but rather ought to constrain all who love and honor him to put before him their unanimous protest against these views. God forbid that I should detract from the noble fruits of his faithful ministry! My motion in Presbytery aimed, not at a judicial trial of the man, but at the milder form of a faithful and brotherly testimony against the sad errors of his books. The Presbytery, to which I am, of course, entirely subject, saw fit to allow no discussion of my proposal.

4. Dr. Hall's friends may well object to your classifying him with President Harper or Dr. John Watson. His recent course of sermons on the Bible show how little he has in common with the former. Any one who knows Dr. Hall, and who will read the searching critique of the "Mind of the Master," by an Anglican Bishop, published in the February "Expositor" (of which Dr. Hall is now an editor), will see at once how far apart Dr. Hall and Dr. Watson are. The "Bonnie Brier-Bush" has covered a multitude of sins, but this keen review leaves them no cloak. As for the Union Theological Seminary, let us all pray, "Give peace in our time." But it would be well if all could remember the admirable proverb of Emerson, which was quoted recently on the cover of The Outlook: "There can be no peace but by the triumph of principles." The Presbyterian Church has never been wont to cry peace when there is no peace, and is not likely now to accept any so-called peace, which compromises her witness to the truths of God, for which she has stood these centuries.

(Rev.) JOHN FOX.

Brooklyn, N. Y.

Reading for the Poor

To the Editors of The Outlook:

I am making an effort to distribute good reading matter to the poor of our city, and I take the liberty of soliciting your aid. On Sunday I take a wagon and go to the homes in the poorer section, and distribute good literature. Their sincere appreciation has more than repaid for the trouble. What I need are about 5,000 pieces each Sunday, such as your own publication and other good reading matter, children's papers and picture cards, magazines, "Ladies' Home Journals," "Youth's Companions," etc. These can be sent, express prepaid, to my address, 721 Pearl Street, Elizabeth, N. J. WILLIAM C. FINCK.

"A Fraud"

To the Editors of The Outlook:

I notice in January 9 issue of The Outlook an article written by "Dr." J. D. Ballard, of Colony (this county), in which he makes an appeal for aid for nurse, etc., for the Indians of the county. I feel it a duty to inform The Outlook that this "Dr." J. D. Ballard is an impostor and a fraud. He is the same person who at various times during 1893 wrote The Outlook asking aid in cash and books for the Hardy Library Association at Cloud Chief, and in reply to the published letters he received a large number of books and considerable money, all of which was appropriated to his own use.

Cloud Chief never had a library, and the fact that he solicited aid for one was not known here at the time, and was made public by the "Herald Sentinel," published at this place (see clipping), in 1894.

You may use this, if you see fit, over my signature. R. B. WELLS, Jr.,

Postmaster, Cloud Chief, O. T.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

Kindly explain why Christ should be spoken of as *interceding* for us. Why do we need any one to intercede for us with our Father, who showed his great love by giving his only begotten while we were yet sinners? H. P. M.

Christ prayed with and for his disciples, and told them he should continue to pray for them after he returned to God. All prayer for another is intercession. Jesus tells us not to think of this as though God required pleading to be gracious. Compare John xiv., 16, and xvi., 26, 27. Though we do not comprehend the operation of prayer, we understand that it is in some way a co-operation with God, and that the fulfilling of God's will requires this as well as other forms of co-operation with him. Accordingly, we must put aside those human analogies which the word "intercession" summons up in imagination, and think of the intercession of Christ simply as his continued praying for his disciples. We also must not conceive of such prayer as the phrasing of petitions. We should understand by it that energizing of desire and will, in conscious dependence upon God, which

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belongs to the very essence of prayer, and constitutes the prayer without ceasing.

Kindly tell me what you think of the following as an explanation of the expression in John iii., 5: "Except a man be born of water;" viz., Born of water refers to the natural birth of a child, and is readily understood by every person acquainted with obstetrics. Compare it with the expression in Isaiah xlviii., 1: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah," etc.; or with Psalms lxviii., 26: "Bless ye the Lord in the congregations, even the Lord, ye that are of the fountain of Israel" (marginal rendering). "The waters of birth" is still a common expression among people. And is not the whole passage to show us that we must be twice born—once by water and once by grace?
D. M.

When a query was first put to us on this passage years ago, we gave substantially the above explanation. Another text for it, Numbers xxiv., 7, was then cited, which refers to prolific power. On further reflection, in view of a seeming irrelevancy of "water" to the main thought, the spiritual birth, we have rather inclined to regard it as an intrusion into the text. Few readers, we think, appreciate the subtle connection between Nicodemus's question and Jesus's answer. Nicodemus addresses him as "a teacher come from God," and evidently expects further information. Jesus's answer, "Except a man be born again," touches the root of his difficulty. Not more knowledge, but moral power, is his need, a spirit quickened from above to act up to his convictions. We thank the writers of the above communication and some others, for which we have no room.

1. How does scientific theology view the phenomena of revivals? Are they held to make the Spirit of God an arbitrary power? Must they "come down," or can they be "got up"? Can counting converts by arithmetic be justified by reason or Scripture? 2. Is the omission of the word "feel" in the conversation of Christ with Nicodemus of any significance? 3. "A man who never has any doubts of his conversion cannot be in a regenerate state." Do you consider this a sound principle? 4. "The natural man receiveth not the things of the Spirit." Can this be held to teach the inability of the natural man to understand the Bible?
B.

1. As occurring according to familiar psychological laws, through the force of attention and sympathy, and spreading from individual centers through the power of the Spirit of God in those who are possessed by some quickening truth. We do not see why a revived interest in religion should not be promoted rationally, as well as interest in any other subject. See Acts ii., 41; iv., 4. 2. Not the least. 3. No. 4. With reference to its primary lessons, no; with reference to its advanced lessons, yes.

Kindly give me a short list of the best literature bearing on "The Personnel of the Westminster Assembly."
J. M. M.

Professor Briggs knows most about this, and he has kindly referred us to the following: "Documentary History of the Westminster Assembly," by C. A. Briggs, in the "Presbyterian Review" for January, 1880; "American Presbyterianism: Its Origin and History," by the same (Scribners, New York); Reid's "Westminster Divines," a rare book, in the library of Union Theological Seminary, New York.

For many years I have known of "Mizpah" and "the Lord watch between me and thee," used as a parting between friends and lovers, indicative of great affection. Reading the Bible narrative where the expressions occur, I am at a loss to understand by what authority they are used as an affectionate parting. My understanding of the account is that Laban and Jacob were on anything but friendly terms, and that the full force of the expressions is, "the Lord watch between me and thee when we are absent one from another, that neither does the other any harm." I shall be glad to have you explain on what authority the expression is used in a friendly sense.
M. G. H.

"Mizpah," literally "watch-tower," was certainly for Laban a term of suspicion rather than confidence. There is nothing in the word itself that forbids either sentiment attaching to it. We are not bound to Laban's use of it. To us it seems a worthy thing to redeem the word to a higher use, and to consecrate it to friendship alone.

As the theory is being so generally advanced that at Christ's return upon earth he is to reign in person, will you kindly give your views on the subject? Some passages seem to point that way, while once delivered from the fetters of earth it would not be so desirable to return to it, and for myself I have always regarded it as a spiritual reign.
H. A. M.

Unfulfilled prophecy is very difficult of interpretation. We think that the New Testament has a prophetic aspect and bids Christians to look forward to some further and future revelation of God, but that to give those prophecies a literal interpretation and to suppose that the revelation of the future will be an incarnation resembling the revelation furnished through Christ's earthly life is to misinterpret them.

1. Please tell me just what is the belief of those calling themselves "Christian Scientists." 2. Is it true that they do not believe in prayer? and that their own children are no more to them than other children?
C. W. S.

2. No. 1. Briefly: That matter is not a real thing, but the only reality is mind or spirit. On this basis their belief does not essentially differ from ordinary Christianity, except in regard to the power of healing disease, for which they rely exclusively on spiritual power appropriated by faith in communion with God. For an authentic summary of their belief see article "Science, Christian," in Johnson's Encyclopædia, revised edition.

The "Church Union," published at 18 Wall Street, New York, began with February the publication of a series of papers by Professor Henry P. Smith, Professor Briggs's fellow-sufferer in a good cause, which promises to be of interest to our readers and many others. Professor Smith in these papers will present a popular account of the "Higher Criticism," with the special purpose of showing that in the hands of Christian men it is used conservatively for the confirmation and not

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for the overthrow, as sometimes misrepresented, of the truths which Christians hold as vital.

"M. T. H." in The Outlook for February 13 inquires for verse "Who is My Neighbor?" The hymn "Who is Thy Neighbor" was written by the Rev. W. B. O. Peabody, and can be found in the "Hymn-Book for the Church of the Saviour," Brooklyn, N. Y., and in many other collections. E.

"A. P." will find the lines he (on p. 371) seeks in Browning's "A Death in the Desert." A. K. P.

About People

—General Russell A. Alger, who will be President-elect McKinley's Secretary of War, has acquired a fortune in the lumber business in Michigan. It is said that his pine forests on Lake Huron comprise more than one hundred square miles.

—Judge George F. Turner, of Spokane, who has been elected for United States Senator from the State of Washington, is considered one of the ablest lawyers in the Northwest. He is largely interested in mines in northern Washington and in British Columbia.

—The Rev. F. B. Meyer, the well-known revivalist, who is about beginning work in Boston in connection with the Moody meetings, is the successor of Dr. Newman Hall at Christ Church, London. Dr. Meyer occupies the unique position of a Baptist clergyman in a Congregational church which uses the Episcopal liturgy and is governed by the Presbyterian polity.

—A contemporary calls our attention to the curious fact that Bishop Lawrence, the successor of Phillips Brooks in the Diocese of Massachusetts, approves of the revival methods of Mr. Moody and Mr. Jones, who are at present holding a series of meetings in Boston, while "Zion's Herald," the organ of New England Methodism, condemns them as sensational.

—Judge Joseph McKenna, who may be appointed Secretary of the Interior, is a Pennsylvanian by birth, but went to California with his parents early in life. After living there twenty years he was elected to the State Legislature, and ten years later elected to Congress. He served on the Committee of Ways and Means, where, of course, he came into close contact with Major McKinley.

—On February 16 the fourth centenary of Melanchthon's birth will be celebrated at the University of Berlin by the delivery of a special address in the Aula, or great hall. No better selection of an orator could be made than that of Dr. Adolf Harnack, the eminent Professor of Ecclesiastical History in the University, who has become equally well known as an exponent of broad evangelical theology.

—Ex-Congressman James F. Wilson, who will be the next Secretary of Agriculture, is a native of Scotland and is in his sixty-third year. In 1851 he went to Iowa, and has been a farmer there ever since. He is actively interested in the Iowa Agricultural College, and has been one of the Regents of the State University. He has served in the Forty-third, Forty-fourth, and Forty-eighth Congresses.

—Professor W. Hall Griffin, of Queen's College, London, lately spent three weeks in the United States well filled with engagements for lectures on Browning in New York and some other Eastern cities. So favorably received were these that Professor Griffin will probably revisit us on a similar errand next autumn. Professor Griffin is a native of this country, born, we believe, in Rochester.

—Bishop Walker, of Western New York, formerly of North Dakota, speaking of his cathedral car in the latter State, says that one Sunday a man who attended service in it, noticing the eagle lectern, said: "Isn't the Episcopal Church patriotic?" An Englishman, however, was differently impressed, for he wrote the Bishop a letter saying that he was disgusted with the "spread-eagleism" of religious services in the United States. One day a negro, who looked into the car, said to the Bishop: "Well, you've got a dandy layout here." He supposed that the chancel decorations were a new kind of gambling outfit.

—A London paper says that in the Exeter days of Archbishop Temple, when he was suspected of heterodoxy, a young curate came to him one day and said: "My Lord, it is rumored that you are not able to believe in special interpositions of Providence on behalf of certain persons." "Well?" grunted the Bishop. "Well, my Lord, here is the case of my aunt. My aunt journeys to Exeter every Wednesday by the same train and in the same compartment of the same carriage invariably. Last Wednesday she felt a disinclination to go, and that very day an accident occurred by which the carriage of the train was smashed to pieces. Now, was not that a direct interposition of Providence on behalf of my aunt?" "Can't say," growled the Bishop; "don't know your aunt."

The Preservation of the Indian Ridge at Andover

The famous old Indian Ridge at Andover, Mass., has been threatened by real-estate men, and meetings have been held to see if a fund cannot be raised to preserve the historic place as it is. The Ridge is of considerable genealogical value, and its scenic beauty is well known. This year, the twenty-fifth of the town, is indeed a suitable one to mark in such a way. The place is, of course, identified with the history of Andover, but its combination of scientific and æsthetic interests is of even greater account. When Sir Charles Lyell was in this country, he visited Andover for the special purpose of examining the Ridge; and Professor Hitchcock, of Dartmouth, says that the Ridge represents certain phenomena

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caused by the ice sheet formerly covering New England that can nowhere else be so conveniently studied. The object is by no means a local one, and many outside of Andover will like to think of the old town as retaining all of its attractive features. Any contributions sent to the care of the Andover "Townsman" will be gratefully received.

Good Deeds

It is estimated that $140,000 will be required to purchase a site and erect a building for the New York City University Settlement Society. Of that sum $45,000 has already been subscribed by Messrs. James Speyer, J. H. Schiff, and V. E. Macy.

In the person of Don Miguel Ahumada the State of Chihuahua, Mexico, seems to have a model Governor. During Don Miguel's first term of office, without any increase in taxation, he paid off about three-quarters of the public debt of the State, amounting to $300,000. At the same time he more than doubled the educational facilities for the young. He erected hospitals and constructed water-works which are unequaled in the Republic, besides securing the establishment of a large number of new commercial and manufacturing enterprises.

Dr. Leipziger, the editor of "Das Kleine Journal," a popular paper in Berlin, has instituted in that city a novelty in the form of a "Mart and Exchange for the Unemployed." This Exchange has been opened in the splendid building of the New York Equitable Life Assurance Society in Berlin. The premises include reading-rooms, with writing material, a well-equipped library, and a general hall. Clerks, governesses, housemaids, warehousemen, laborers, and all sorts of workers are within the scope of the Exchange. The venture bids fair to accomplish much for the unemployed, and for the relief of the working classes generally.

"Washington Crossing the Delaware," the picture by Leutze, familiar through reproductions to all Americans, has long been in the possession of the Roberts estate of New York. The pictures in the Roberts gallery were recently sold at auction, and this popular work of art was the object of much competition, especially on the part of the trustees of the Corcoran Gallery at Washington. New Yorkers may congratulate themselves that one of their generous citizens, Mr. Kennedy, bought the painting, at over $16,000, and has presented it to the Metropolitan Museum of Art. The painter is also known by his enormous fresco in the Capitol at Washington representing the westward course of emigration. Born in Germany, Leutze was brought to this country in his infancy. His pictures are unmistakably German, and belong to the school of Düsseldorf, but his subjects are strictly American.

It has been announced that President Slocum, of Colorado College, has succeeded in raising the Pearsons fund of $200,000. The conditions under which this fund was raised were that the college should raise $150,000, and Dr. D. K. Pearsons, of Chicago, would add $50,000. On the 23d of January Dr. Pearsons sent his check for $50,000, several thousand dollars over the required amount having been raised. This makes the entire endowment fund of the College amount to about $400,000, and puts the College on a solid financial basis. Over 1,000 persons contributed to the fund which has just been raised, including men and women from all over the country. The students themselves raised over $3,000.

The Outlook and Arbitration

The Outlook's interest and belief in the principle of Arbitration are so strong that the following expression of appreciation from the "Christian Register," of Boston, gives us especial pleasure—a pleasure which we think our readers, who have so heartily co-operated with us in the work of forming public opinion in favor of International Peace, will share:

In the general felicitation which attends the virtual closing of the Venezuela controversy, it is well to remember a very noble effort of journalism. Journalism is much abused, and with more or less reason, for the necessary superficiality of its work and its conclusions. How shall a poor editor, shut up nineteen stories above the ground in a newspaper office—how shall he, in six hours' notice, say what the opinion of the world is? nay, even what it ought to be?

The jingo proclamation of President Cleveland was issued on the 17th of December, 1895. Fire flashed from the eyes of every gentleman in New York, not to say in America. The flash was so bright that a good many people were blinded by it, and did not know what they said or what they thought. In the office of the New York Outlook, which was to be published on the next Thursday, there was sense enough, intelligence enough, knowledge of history and Christian faith enough to prevent any uncertain sound. That journal, in its next issue, brought together a mass of correspondence, a body of history, and a careful scientific study of the "Monroe Doctrine" and all that belonged to it, such as one would say would have required weeks, not to say months. It was not a great while before the whole press of the country felt the touch given to the helm by men of affairs, by historians, and, in general, by thinkers. But it is due to a great weekly religious newspaper like The Outlook that it should be remembered that not for one issue of the journal was there any flinching in proclaiming the eternal truth as applied to the excitements of the controversy of the hour.

The Armenian Fund

Previously acknowledged	$8,073 08
J. S. M., White Plains, N. Y.	1 00
M. F. J., Middletown, O.	1 00
A. B. C.	2 50
A Friend, Asheville, N. C.	1 00
From a Friend, Lexington, Va.	1 00
M. J. M., Columbus, O.	1 00
From a Friend, Charleston, W. Va.	2 00
C. P. Z., Cleveland, O.	6 00
Total	$8,088 58

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For the Little People

Snowflakes

By Charles L. Benjamin

Soft—soft—soft
From their cloudland home
They steal when the gray old world's at rest;
Whiter they than the ocean foam,
Light as the down on the eider's breast;
Soft they fall through the winter night,
Dancing down by the moon's pale light.

They fall—fall—fall
Through the winter night,
Till the gray old world is hid from sight;
They fall—fall—fall
By the moon's pale light,
Till the earth is robed in a robe of white.
They fall—fall—fall
Over all.

Then Winter his bitterest blasts may bring,
But the world is warm where the snow lies deep,
And the snowflakes faithful ward will keep;
And snug 'neath their snowy covering
The flowers will wait for the voice of spring.

—*St. Nicholas.*

Home Fairies

By Mary F. Butts

"Instead of telling fairy stories, let us be fairies ourselves," said Aunt Delia, when the children begged her for a fairy tale.

"How can we be fairies, Auntie?"

"What are fairies?" asked the lady.

"Why, little wee folks that go about doing wonderful things. Sometimes they make the butter after the dairymaid has gone to bed. Sometimes they put a gold piece under the plate of the poor man who can't pay his rent, and when he sits down at the breakfast-table he finds it."

"Well," said Aunt Delia, "here are Tom, Ned, Mary, and Sue. Let us organize a fairy band. Bridget has gone to the dentist's, with a bad tooth; the baby is cross; there are blackberries to pick for tea; mamma has a headache; the sitting-room is in disorder, and papa will be at home by and by all tired out with the work and the heat. A fairy band is badly needed, I think."

"I will be Mustard Seed," said Tom, mindful of his last Shakespeare reading. "I'll take baby to the croquet-ground and roll the balls for her; that always amuses her."

"I will be Apple Blossom," said Sue, naming herself from her favorite flower. "I will set the tea-table so very quietly that mamma will not hear me. When she finds it all ready, it will seem like fairies' work to her."

"I'll be Blackberry," said Ned. "Here goes for the berry-patch."

"I will be Aschenputtel, and do the dusting," said Mary, beginning with great zeal to put the sitting-room in order.

The next moment the click of the balls and the music of baby's ringing laugh came from the lawn. Mary, duster in hand, looked out of the window and smiled to see them so happy.

"It is a great deal better to help," she said, polishing a table with all her might, "than to sit down and make auntie amuse us."

Sue sang softly to herself as she put the cups and plates in order:

"Little child, the long day through,
Find some helpful thing to do—
Then you'll know, in work or play,
Why good fairies are so gay."

"Blackberry," in the berry-patch, whistled as he picked the plump, shining fruit. The largest, ripest berries he put into a separate dish for mamma. "She will smile when she sees them," he thought. "Perhaps they will cure her headache. She always tells us that kindness is a cure-all."

After a short and rather restless sleep, mamma awoke, feeling a little discouraged.

"I believe I must go away somewhere for a change," she thought. "Housekeeping is very wearing, especially when baby is cross; and poor Bridget is always having a toothache in these days."

But the first thing she heard when she went downstairs were baby's shouts of delight. Then the clean, orderly sitting-room, with a bowl of sweet-peas on the polished table, made her glow all over with pleasure. Next she caught sight of the tea-table all ready for tea—that, too, was sweet with flowers. As she went into the kitchen she met Ned. His face was bright with the real good-fairy smile as he offered her the delicious fruit.

Aschenputtel ran to get some cream for mamma's berries.

"Fairies can do without cream," she said. "They are supposed to sip honey from the flowers all day long."

"Why, what is the matter with everybody?" said papa, coming in. "Is there good news? Has the family inherited a fortune?"

"We have had a visit from the fairies," said mamma, as they all sat down at the table.

A Working Dog

In San Francisco there is a dog who really earns his living by the work he does. His home is a police station, not far from a dock where ships are built and repaired. Keys—that is the dog's

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name—appears at the gate of the ship-yard when the bell rings each morning, and he does not leave until the workmen leave at night. In the boilers of ships are places so small that a man cannot get into them, and other places so small that it is most difficult for a man to get in or out. Keys carries tools, rivets, and small articles to the workmen in these difficult places. He responds to a call, for he is always near the workman who may need him. The workmen are very fond of Keys, and he lives in comfort. He works without wages, just for the love of being useful.

What the Black Crows Tell Us

By A. C. Bealert

One crow, two crows, a dozen crows or more;
Flap, flap, say their wings as they fly swiftly o'er;
They've left their snug roost down there in the wood,
And they'll breakfast on corn, so yellow and good.
"Nothing," they say, "for sweets do we care,
But our 'caw! caw!' tells of our dainty fare;
Just see what great piles of bright golden corn
Are husked from the shocks up there by the barn.
No money need we to pay for our bread—
'I'll care even for you,' the good Father has said.
See! o'er the wide fields we're flying so gay,
For a kind One, we know, will feed us to-day."

—*Child Garden.*

Cita and Her Master

In some of the Western States and Territories they have sand-storms. The wind rises, and the sand is blown in great quantities and with great swiftness. Sometimes the sand buries small houses, as the snow does; it banks up against buildings, and buries cattle on the plains. The cattle seem to know when one of these storms is brewing, and are terrified and very difficult to control. Among the scouts on the Western plains is one who owns a pony named Cita. When a man and a pony live together for a long time, they become great friends, and object to separation. Cita had stumbled and skinned one of her legs. Her master had to go out on an expedition, and decided that he would ride another horse; he thought the journey too hard for Cita with her hurt leg.

After the scout had been gone an hour, one of the sand-storms came up. The men in camp protected themselves and their horses as well as they could, but thought the scout and his friend were doubtless lost in the storm. At night the wind went down and the moon rose. The men sat sorrowfully around the camp-fire, when they were startled by the sound of horse's feet. The scout's friend rode into camp exhausted, and with face and hands bruised by the flying sand. He told the story of the storm as he saw it. He and his pony had been blown against a tree and held upright by the sand. He had worked his way out of the drift after the storm was over. The scout had been blown from his pony. The last the friend saw of them, man and pony were blown before the wind.

The party started out from camp in the moonlight to search for the scout. They discovered that Cita had broken her halter and was gone. They followed along the trail, and after many hours heard a horse whinny. They followed the sound. In the moonlight they discovered Cita reared on her hind legs, digging in a huge pile of sand with her fore feet. The men went to work, and there, under his horse, which had protected him, they found the scout alive. Cita had found her loving master and saved him.

A Story of Salt

The little glass bottle of salt that you see on the table every day could tell a most interesting story. It has made a long journey and gone through many changes.

It was for a long, long time down in the earth hundreds of feet. Men discovered its hiding-place and began devising a way of reaching it and bringing it to the top. Probably the salt on your table came from the salt-mines in the western part of the State of New York. If you should go there, you would find a small city, all the people in which were interested in the salt-works. Iron pipes run down into the earth. Down one of these pipes water is forced, which dissolves the salt in the mine, and forces it into elevated vats or tanks high above the ground. It is now brine. This brine passes first into a pan that is so hot that the water is driven out and the salt crystallizes. It is put into great casks that hold 1,000 pounds. Before it reaches the casks it has been classified as coarse, common, and refuse salt, according to the quality of the crystals. These casks of salt are subjected to another system which separates the different quality in each cask again by a process of sifting or screening, as you have seen men in building a house sift the sand to get the finest for the mortar for the bricks. The kind of salt that is on your table is ground to make it very fine, that it may dissolve at once, with freedom, when sprinkled on or in food. When it is ground for the table, it is packed in sacks by women and girls and shipped to the grocers. The coarse salt is used by farmers and in freezing ice-cream, ices, and frozen puddings.

A Better Way

He lost the game; no matter for that—
He kept his temper, and swung his hat
To cheer the winners. A better way
Than to lose his temper and win the day.

—*Youth's Companion.*

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The Home Club

A New Department of Government

Last November, at the meeting of the Pan-American Medical Congress held in the City of Mexico, a report was adopted, which has been presented to the Senate of the United States, urging the establishment of a Department of Public Health for the United States. The function of this department would be to collect information relating to public health, food, sanitation, and diseases—this information to be published weekly. The recommendation is made that uniform laws be passed controlling the exportation, importation, sale, and inspection of foods.

The Mother Movement in Education

Eliza Burt Gamble, President of the Detroit Educational Union, in a letter to the New York "Evening Post" of January 2, gives a very interesting account of her attempt to win the co-operation of the mothers with the teachers of the schools in Detroit. The President of the Detroit Educational Union interested the Assistant Superintendent of Schools. The plan followed, or rather proposed, was to organize leagues in each school district of the city, of which every woman within the district, regardless of creed, color, nationality, or environment, should be asked to become a member. The meetings of these leagues were to be held once each month in the school buildings, after the regular school work for the day was over. These meetings were to be presided over by a President, who would usually be the principal of the school. The utmost freedom of discussion was to be allowed among the mothers and teachers, the topics selected being those suited to aid in the proper development of the child. The Central Union prepared a syllabus in which an outline of work was laid out; each league, though, was to determine the character of its work by the needs of the neighborhood and the neighborhood peculiarities. The subjects chosen were: "Proper Food and Clothing for Children," "Care of the Body," "Habits," "Proper Reading at Home," "Rights of Children," "Regard for the Rights of Others," "Duties of Citizenship," and such subjects. Thirty-seven of the sixty-five school districts of Detroit were organized at the end of two months, the President and Secretary of each becoming *ex officio* members of the Central Union. The membership of the leagues amounted to about four thousand. The districts were canvassed to enlist the mothers in the work. The President of the Union declares that, had the work continued as it began, between nineteen and twenty thousand women would be enlisted in the purposes of the league. Mrs. Gamble points out that to have such a movement reach the full measure of its possibilities it is necessary to have the encouragement, sympathy, and aid of the authorities. This, she says, the movement in Detroit has not had; adding that because of jealousies and the fear of its influence some of the authorities in the Board of Education used every effort against the Union. It was compelled to disband. In spite of this disappointment, it is believed by the friends of the movement that the interest excited has drawn the attention of the best people to the public schools, and that good must follow. In Brooklyn the attempt to have parents' leagues, or societies, in the public schools has met with success in certain directions. Certainly this is one of the auxiliaries of which the new educational movement stands sadly in need. To succeed in interesting the mothers whose children are in a school, to bring the teachers and mothers together in cordial relation and sympathy, must mean a betterment of the conditions that surround the child. Too much antagonism, too much criticism, too little appreciation of the courtesies that are necessary between two women holding such close relation to the child, have made a chasm over which some bridge must be built. Less than two years ago the principal of a private school in Brooklyn organized a club composed of the mothers of the children in her school, called The Progressive Educational Club. This is now a strong club of women who are interested in educational subjects, who are studying the new methods of education, who are discovering through these new methods that much of their criticism of the schools is undeserved; and the result has been the most cordial relations possible between the home and the schools in which these mothers are interested. The Parents' and Teachers' League of New York is another attempt in that direction; so that we are coming slowly to do the right thing.

The Home and a Civic Problem

The financial depression throughout the country has thrown many men out of work, and there is consequent suffering in the homes of the workingmen. A large meeting was held in a Chicago church to consider the immediate problem presented to the city by the army of idle men. Among the speakers was Mr. Robert Treat Paine, of Boston, who said that there had been some treatment of the unemployed in Chicago that drew to that city this class from other parts of the country. He protested against the giving of aid without some return in the form of labor. This is the problem: How to create work that carries with it the assurance of the need of it. There is but little moral value or education in making a man or woman do work for which there is no need but his or her necessities. The woodyard offers one field, but if the same wages paid

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in the commercial yards are paid the men, even if the time of employment is limited, it creates competition; yet even hungry men will often resent the idea of working for the wages paid in a wood-yard existing only for the sake of giving employment. Mr. Paine says that if they will not work in the wood-yards, then they should go hungry. The problem is not an easy one, nor has it been, even under expert supervision, solved satisfactorily. Giving work in the citizen's home and paying market wages will help relieve the pressure some, and reduce the claims on institutions and institutional methods. There are many ways of furnishing employment in the homes. It takes time to supervise, time and patience to train the workers, and money to pay for the extra service; yet no more money than goes out to institutions, and no more time than committee meetings require.

Unconscious Injustice

Colonel Parker, of the Cook County (Ill.) Normal School, in an address recently delivered in New York before the Public Education Association, defined the ideal school as the ideal community. He made his hearers feel that the school life of every community represented that community. If the common schools did not receive the support of the best people in the community, it was because the best people in the community had not cared what the common schools were. He dwelt particularly on the injustices from which children suffered because of unequipped teachers and thoughtless or ignorant parents. He spoke of a boy who had been brought to him by the mother. Her story was that the boy was fifteen years old, that he had attended school regularly from the age of seven, and he had reached only the third grade; he was years behind boys of his own age. He was lovable, kind, had no bad habits—just stupid. Colonel Parker spoke to the boy, and discovered, from the way in which he held his head, that he was deaf. The mother protested that it could not be. Colonel Parker insisted that he was right. The boy was put in charge of a careful, observing teacher, who, at the end of a session, announced that the boy was near-sighted—so near-sighted that he could not distinguish letters or figures on the blackboard. The boy was the victim of the stupidity of those about him. He is only one of thousands of children in this country who are suffering from the same cause. The failure to appreciate the physical disabilities of children is often due to an overpressure of work on the teachers, but no mother can excuse herself if she neglects her child, and accepts without physical examination the decision of a teacher who has forty or more other pupils under her care. If a child, otherwise bright, does not advance in school, have his sight and hearing tested, and bring the medical examiner's decision, written, f possible, to the teacher.

The Mother Training

Mrs. Harriet Stanton Blatch makes an appeal to the colleges to train every student for married life. In the course of an address on manual training in our schools Mrs. Blatch declared that it was necessary for women to prepare for this special mission in life. When one remembers the thousands of mothers who to-day are studying their own children under the direction of experts; the mothers who are attending kindergarten mother classes to be found in almost every community; the amount of literature on the training of children which has appeared within the last fifteen years; above all, when one sees the companionship that has grown up within a few years in families of all social grades, one feels that nature, environment, and the moral standards of the community demand to-day that a mother shall give the best of herself to her children, and that many are doing just this. The whole of education is to fit one for life. How can we specialize, and not narrow? A thoroughly educated woman is capable of taking her training for special duties in the doing of them.

A Question for Discussion

Recently one of the clubs in New York discussed the subject, "Is Domestic Life in American Cities Disappearing, and, If So, Why?" Certainly this question is one which is worthy of deep study, and must be of vital interest to the women of America. Believing this, we give this question to the members of the club, trusting that we shall receive many replies. The shorter the replies the more certain we shall be to publish them. If they can be confined to two hundred words, we may be able to get a consensus of opinion of the women who read this department that would help many homes.

A Question for Mothers

A little girl of six years, who has been in a kindergarten since she was three and one-half years old, is presenting problems that call for advice as to the best way to help the child. She will play contentedly with one child, but if a third appears she withdraws, saying, "You don't want me to play now; you have Ethel, or Charlie. I'll go home." She is evidently grieved, and believes that the new companion has driven her out of her place. How can this child be helped? How can other mothers, who are often distressed by her evident feeling, help her, and yet not interfere with her mother?

Against Posters

The women of East Orange, N. J., have organized to prevent the pasting of indecent posters on the fences in that town. If this question of indecent posters were taken up in earnest all over the country, they would disappear from the public sight.

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H. J. Wheeler, Ph.D., Chemist.
Kingston, R. I., Dec. 3, 1896.

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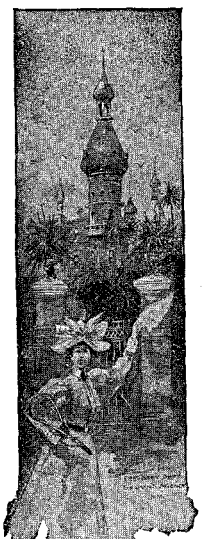

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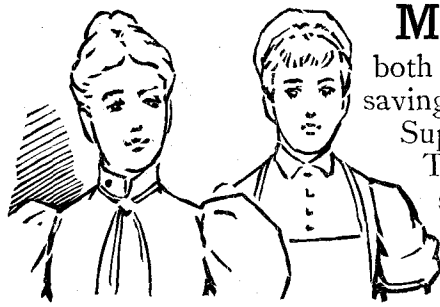

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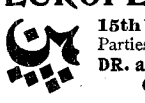

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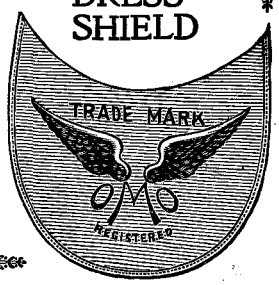

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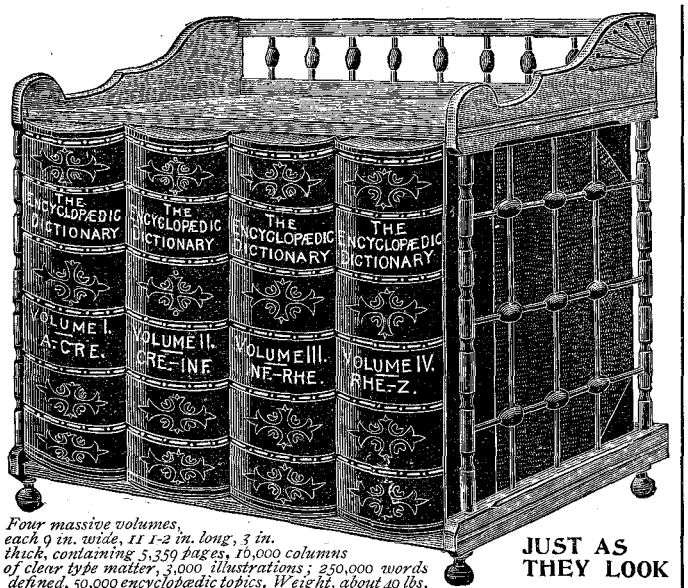

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